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HERALD OF THE MORNING.

The seed of the woman shall bruise the serpant's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem; remove the crown: I will overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

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THE SABBATH.

To our Seventh-day readers.

Is it right to keep the first day of the week as a Sabbath? It certainly cannot be wrong to honor, by such an observance, the day on which Christ rose from the dead. But to claim Bible authority for the first day as a sabbath, simply because the disciples sometimes met on the first day of the week to break bread, is clearly an assumption. A commandment is always expressed in definite language: Thou shalt, or Thou shalt not do; and "Remember the *first* day, to keep it holy;" or "The first day is the Sabbath of the Lord thy God; in it thou shalt not do any work," is not found in either the Old or New Testament. Hence, where it is made binding, as a law over Jew or Gentile, it is only so by the commandment of men.

"The *seventh* day is the Sabbath of the Lord thy God; in it thou shalt not do any work" (Exo. 20: 10), is the only *Bible* Sabbath. Hence, if any sabbath is binding on the christian church, it is and must be the *seventh* day.

The fourth commandment, like the other nine, was written on stone by the finger of God, and is as binding as is any one of the ten: If "thou shalt not commit adultery; thou shalt not kill; thou shalt not steal;" is binding on the christian, as a law; then "Remember the Sabbath day, to keep it holy," "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" is also binding on the christian. And it can no more be shown that the fourth commandment has been changed, or abrogated, than that the fifth, sixth, or seventh commandment has been abrogated.. And yet no one can keep the Sabbath day in accordance with the law, or because it is a part of the law, and yet be a christian. Such an one "has fallen from grace, and Christ shall profit him nothing." "If ye be led of the Spirit, ye are not under the law" (Gal. 5: 18). And after naming the fruits of the flesh, adultery, murder, witchcraft &c., he also names the fruits of the Spirit, love, joy, gentleness, faith, and adds, "Against such *there is no law*" (ver. 23).

It may be asked, Is not the law, "Thou shalt not kill, Thou shalt not steal, Thou shalt not commit adultery," binding on the christian? I answer, no! to them that are in Christ, and walk not after the flesh, but after the Spirit, there is no law. A man can not murder, or steal, or commit adultery, and not have adultery, murder, or theft in his heart, before he commits the act. And Christ teaches though the law said thou shalt not commit or do, "I say unto you, if any man lust, he hath committed the sin in his heart (Matt. 5: 28). "An adulterer shall not inherit the kingdom of God" (1 Cor. 6: 9, 10). "And no murderer hath eternal life abiding in him" (1 John 3: 15). Therefore no one can *be a christian* and have murder, or adultery, in his *heart*. The *law* recognizes only the *act;* and, no matter what is in the heart, has no claims upon the individual until the law is broken.

If it is impossible for a man to have murder in his heart, and at the same time be a christian; and also impossible for a man to commit murder, or adultery, and not have the lust in his *heart* before he commits the act, then it is *impossible* for a christian to commit murder. Wherefore then make a *law* forbiding a man to do what it is absolutely impossible for him to do? Would it not be an act of folly in our government to enact a law that no citizen of the United States should remove his family to the moon under a penalty of a thousand dollars fine? And to say that God has made a law forbiding a christian to do that which it is impossible for him to do, is charging God with folly. The law does not reach high enough to touch the christian's platform; therefore to one in Christ, there is no law. But if any man fall from this "high calling of God in Jesus Christ" (Phil. 3: 14], they fall into bondage; or in other words, 'fall from grace;' 'But if any man sin, we have an Advocate,' who can again take us out of the clutches of the law graven on stone, which was "the ministration of death;" and place us once more under grace; and "to such, there is no law." Gal. 5: 2 3.

A Seventh-day brother asks me to give chapter and verse where the Sabbath was ever abrogated. I refer him to Rom. 10: 4; "For Christ is the end of the law for righteousness to every one that believeth."

The Gentiles were never under the law of Moses; and I am willing to admit that it is still binding on the Jew who rejects the "high calling" in Christ. But "Christ is the end of the law to every one that *believeth*;" "For righteousness is no longer of the law, but of *faith*." "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit are ye now made perfect by the flesh" (Gal. 3: 2, 3)?

There is no authority to separate the ten commandments given on mount Sinai, or to suppose them any more binding than was the rest of the law. Indeed they were the particular part to which the apostle refers in 2 Cor. 3: 7; "The ministration of death, graven in stones;" and no other part *was* graven in stoue.

But the question may be asked, is it not *right* for the christian to keep the Sabbath,

as it is right that he should abstain from theft? If a man keep the Sabbath as a part of the law, nothing is clearer than that he is "debtor to the whole law." "Whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5: 4). There is no Christ, and no grace between God and the law; it was "do, and live." Hence, he who keeps the law, to please God, approaches him *directly*, and *not* through Christ who is the door; and is therefore, "a thief and a robber" (John 10: 1). It is not by works, but "by grace ye are saved, through faith, and that not of yourselves." Therefore, having begun in the Spirit, if you end in the flesh, "you shall of the flesh reap corruption."

You claim that Christ both kept the law, and commanded others to keep it. This I freely admit. Christ was born under the law, circumcised the eighth day, "and sent only to the lost sheep of the house of Israel," and commanded them to keep the law of Moses: "Whosoever shall break one of the least of these commandments, and teach men so, shall be called the least in the kingdom of heaven" (Matt. 5: 19). "The scribes and Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, *that observe and do*" (Matt. 23: 2). Here is an absolute command to observe all the law of Moses, even to the act of circumcision, which the scribes and Pharisees required. And yet the Holy Spirit, by the mouth of the apostles, teach quite the opposite of this; "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to the whole law. Christ is become of none effect unto you: whosoever of you are justified by the law, ye are fallen from grace. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5: 2–6). Here it is taught that circumcision *in itself* is of no consequence; Christ had been circumcised, and Paul had been circumcised, but the fact that *christians tried* to *keep the law*, was in itself a sin. Just so far as they attempted to keep the law, and approach God, through that means, they dishonored Christ, and wrought confusion. The works of the law had served their purpose; and henceforth "faith which works by love," is the *only* means of grace.

When we consider that Christ, while in the flesh, belonged to the Jewish age; that he came to close up the work of that age; and in all his teaching had nothing for the Gentiles; that he was sent only "to the lost sheep of the house of Israel;" and while in the flesh, never commissioned, or *permitted* his disciples to go to the Gentiles; we can understand why the work and teaching of Christ savors so much of the law. And why when that dispensation was ended, and the ordinances "nailed to the cross," the Holy Spirit should lead the apostles to teach the Gentiles, under grace, things entirely contrary to what Christ had taught the Jews.

This is rather a startling idea perhaps, that we are not to follow the teachings of *Christ* any more than that of Moses, or David. But if God sent him with a message to Israel in the flesh, and that message was *not for* the Gentiles; and Christ refused to *permit* it to go to the Gentiles; and when he *does* have a message for them, it proves to be a very *different* one; what authority have the Gentiles to take that message, given *exclusively* to the Jew, and apply it to themselves? And this in spite of the positive statement of Christ, that he was not sent to them.

You may say, Christ came to save the world; true! "He gave himself a ransom for all; to be testified *in due time*" (1 Tim. 2: 6); and when the work of redemption is *completed*, "All families of the earth will be blessed in him." But God is a God of order, and the work a progressive one. He came first to the Jew, had a work and message to that people, and "*finished*" that work (John 17: 4). [This conversation of our Lord occurs *after* he rode into Jerusalem, and had "left their house desolate."] After the resurrection, the dispensation of the Holy Spirit was given, and "God visited the Gentiles, to take out of *them* a people to his name" (Acts 15: 14). "After which he will *return* and build again the tabernacle of David which is fallen down" (ver. 16).

The commission, under the influence of the Holy Spirit, to preach the gospel to the Gentiles, was very different from his commission to the disciples *before* his crucifixion. It differed as widely as *reaping* differs from sowing seed. "I send you to *reap* that whereon ye bestowed no labour" (John 4: 38): It was a closing work to the Jewish age; while the gospel to the Gentiles is a work of *sowing* the seed; "The sower soweth the word;" "Preach the word; be instant in season, and out of season." The work of Christ in the flesh, and of the Holy Spirit, after his ascension, differ as widely as does the covenant of blood, and the covenant of grace; and those who cannot see the distinction, have a mixed and confused gospel. And the Seventh-day Adventists are particularly open to this charge. "No man putteth new wine into old bottles." You who are trying to mix the law and the gospel, beware; lest "the bottles perish, and the wine run out."

Aside from the passage in Rev. 14 [illegible] "Here is the patience of the saints; he[illegible] they that keep the commandments of

and the faith of Jesus," which a large part of christendom [age to come believers] claim belongs *after* the gospel to the Gentiles is ended; and in all the teaching under the Holy Spirit, from the day of Pentecost and onward, there is not a single text in harmony with the seventh-day position. But on the contrary, every thing taught by the apostles is at variance with keeping "holy days, new moons, or *Sabbaths*," or *any* part of the law of Moses, given at Sinai; "which gendereth to bondage." And to follow a theory opposed to the whole tenor and spirit of the gospel, and only *claimed* to be supported by what Christ taught the literal Jew, before the gospel to the Gentiles *began*, and a single text in the symbolic book of Revelation on which there is, at least, a fair argument to prove that it belong *after* the gospel has ended, appears to me like a very weak position.

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DOES CHRIST STILL TARRY?

The prophetic utterance of Habakkuk (2: 1–4) quoted and applied by Paul (Heb. 10: 36–39) shows that a time was coming when Christ would be said to "tarry," during which the grace of "patience" would specially be exercised. We understand the Saviour refers to the same in Matt. 24: 5; "and while the Bridegroom *tarried*, they all slumbered and slept." Evidently this tarrying could not cover the whole period of his absence, as some maintain; for it was to be *preceded* by a going forth "to meet the Bridegroom;" and he could not in any fair sense be said to tarry or delay until a point of *time* at which he was expected had passed. The "tarrying" and "slumbering and sleeping" run parallel, the latter caused by the former on account of a *reaction* from the state of expectancy based on definite time; hence, both dating from the *disappointment*.

We still unwaveringly believe this *tarrying* time began at the 10th day of the 7th month in 1844, and ended at the same time in 1874, giving a period of just 30 years for the *night* of the parable. It is a *fact* generally admitted, that definite time was the basis of the going forth of the virgins, that on account of it they were *greatly* disappointed when it passed; and that a great reaction came, followed by confusion and misapplication just *like* the work of men in sleep.

This state of confusion was not confined to the "foolish," but "they *all* slumbered and slept" until the midnight cry was made, it being made for the *purpose* of waking them; and "then all those virgins arose and trimmed their lamps" (Bibles); and if, as many maintain, the midnight cry is yet future, both wise and foolish are still asleep, the midnight of the parable is not reached, unless a *midnight* cry CAN be made in the *morning*, the coming of the Lord is indefinitely postponed. *We* think the position of such persons is *absurd*, especially when they say his coming is very *near*—in the immediate future, and even that he may come at *any moment;* but we believe many *honestly* hold that view, who may yet, before the harvest ends, get clearer light.

We are aware our position looks absurd and even fanatical in the eyes of some, and that a partial view of the whole matter leads many to oppose; using the *prejudice* of their hearers as the strongest weapon against us.

We have nothing but the kindest feelings towards them, would not retaliate, hope they may yet see, and are glad for their sake as well as our own, that the *Lord* is judge.

We claim that the midnight cry is past, has done its work as a distinct cry, and that the time to which it pointed has come, viz. "The days of the Son of man" "the *time* of the harvest," which, as Jesus himself explains (Matt. 13) is "the end of the age." Does any one know of any other *other* cry, claiming to be the midnight cry, and pointing to any future time for the coming of Christ? If not, will those who oppose *this* movement *admit* they are still asleep? as they *must* be if the midnight cry has not been made. If, as we claim, our High Priest finished making (not applying) the atonement, and left the Most Holy, on the 10th day of the 7th month 1874; and that then the harvest began; the cry which was made at midnight (of the 30 years of tarrying) has done its proper work and the tarrying time is ended even if the *manner* of his coming be somewhat different from what was expected. Hence, we say, He no longer tarries; while those who *oppose* these views, say He delays his coming; and say some very hard things about us; some insisting that those holding our views have no character, and doing all they can by a *combined* effort to shut us out from among them as unworthy of the confidence of the churches. All this looks to us like "smiting their fellow servants." But thanks be to God, his word is not bound, for we find an "ear to hear," liberal hearts, and open doors. Surely the Saviour would not condemn any one as an "evil servant" for saying in his heart, or openly, "my Lord delays his coming," when it was *true;* and it *was* true during the tarrying time; *all agreeing* that he delayed; hence it is in the *period* [not moment] of his coming, when he *no longer* delays, that he finds this division among the servants and the work above mentioned. Because he chose the coming of an earthly lord, which perhaps covered only a few minutes, to represent *his* coming, is no better reason for supposing that it should likewise cover only a few minutes, than we have for expecting the

"going forth to meet the Bridegroom," and all the other elements of the parable to be fulfilled in a few hours—a common night. It is difficult however for some to rid themselves of old traditions; and we are not disposed to censure those who *try* to learn, even if they do learn *slowly*. Sometimes the slow ones are the sure ones. "Blessed is that servant whom his Lord when he *cometh* shall find so doing." I think it is an important lesson we need to learn, that the coming of Christ is not a *momentary* work, but covers a period of time, even years; and that the blessing promised is not limited to those only who are feeding the household at the moment he is introduced. "When he cometh;" "In his day;" "The time of harvest;" and "day of visitation," are understood to be used in Scripture as refering to the same time. To illustrate ! look at the first advent, which being fulfilled, is all very plain. A great blessing came on those who received him when he came. "Blessed are your eyes, for they see, and your ears, for they hear." "To as many as received him, to them gave he power to become the sons of God." Did those blessings belong only to those who stood ready to receive him at the *moment* he was introduced by John the Baptist? Certainly not; but to all who received him *during* the three years and a half of his ministry in the flesh, or "day of visitation." On the other hand, Jerusalem and the nation, were cast off—left desolate, because they 'knew not the time of their visitation' (Luke 19: 44). Not because they knew him not at the introduction, but because they discerned not the *presence* (coming) of Messiah in his fulfilments of prophecy. If 'when he came' was a period of three and a half years, *why must*, as so many maintain, "when he cometh," mean the moment of his introduction now? The same prophecy which *required* order, and three and a half years for the harvest of the law dispensation, also *requires* order, and three and a half years for the harvest of the "gospel of the kingdom," as may be seen by the argument on that subject in other articles. Christ himself speaks of his coming and compares it to a period of time called "the *days* of Noah" (Matt. 24: 37), which Peter explains to be "the days which were *before* the flood while the ark was preparing" (1 Peter 3: 20), and not the flood itself, as many now maintain. His "coming" is used interchangeably with 'the days of the Son of man' (Luke 17: 26) compare with Matt. 24: 37, 38.) In these we learn that the world is to be in a similar condition of excess and ignorance to what it was while the ark was preparing. Mark, when he is *present*—"in his days." Some seeing this, and to evade its force (for if admitted, the theory of a sudden smash when Jesus comes, goes by the board) have urged that "the days of the Son of man" means a period of time *before* he comes; the *gospel* days; but if that be true, then what did Jesus mean in saying to his *disciples* "the days will come when ye will *desire to see* one of the days of the Son of man, and ye *shall not* see it"? (Luke 17: 22). This could not be *true* if the "days of the Son of man" meant the *gospel* days; for all christians have seen them, and understood them too, to be the time of his presence "in heaven itself," "there to appear in the presence of God, for us." Evidently Christ referred to a time *after* he returned, in which the *world* would continue in the usual condition and *know* not; our traditions to the contrary notwithstanding.

All who *understand* these things, though they cannot "see" Jesus or the angels at their work of "reaping," however much we "desire" to see them, have the consciousness of being in the light, and have the star of Day shining in their hearts, and thus feel assured the *tarrying* is past. The fulfilment of all but the closing scenes of the parable of the ten virgins, in the past history of the Advent people is sufficient to hold *us* in the opinion that it was a distinct prophecy of this movement, even if all others deny it, and though the *manner* of his coming like all the rest of the parable, is proved by its fulfilment to be different from what was anticipated.

Some of our leading brethren (now leading back who once led forward) though once endorsing it, *now* repudiate this application of the parable, rather than admit their ideas of the manner of the change of dispensation might be wrong. Others say they *never* believed it, that the movement has been too small; and try to make it appear that only an insignificant portion of the Advent people ever so applied it. We are not insensible to the sharp thrust, under cover of such expressions, coming from those who complain of the hard spirit in us, as they say, but which we do not feel.. But we ask, *Has* not the phrase, "tarrying time," as applied to the Time, since 43–4, been *proverbial* among the Advent people? It certainly has; and this is an *admission* sustained by the preaching and the writings of the past, that our present claim has been the general one among Adventists. The *smallness* of the movement has no force, unless it can be shown from the Scriptures what its dimensions were to be. We think however, it has been greater in *effect*, both first and last, than some like to admit, and yet admitted, *indirectly*, by the determined and combined efforts to crush it out. Could our brethren but see what *seems* so clear to us, that this "gospel of the kingdom," is but a br[illegible] of the gospel of Christ as preached to A[illegible]

ham; and that the present dispensation work is but a preparatory *step* in the plan of salvation, they would not any more complain of *smallness*. The *acorn* is small, but not too small, for out of it comes the mightiest oak. It is a "stone," soon to smite the image (Dan. 2), but in due time and process it will "become a great mountain and fill the whole earth."

Repudiation cannot pay a debt, neither can denying facts destroy them. The 'drawing back" from the old landmarks, *now*, at the close of this movement, does not lessen but rather increases our faith; being an admission on their part that their lamps [once burning] are gone out (Matt, 25: 8), and hence, to us, an additional waymark to the kingdom.

Why are they not at least *startled* at the very *fact* of their own drawing back, *now* at the very time when so many, and for so many reasons, are expecting the return of Christ? Is it because their lamps being out, they can not see? "If the light that is in them become darkness, how great is that darkness." Blow out a lamp burning in an otherwise dark room, and we have the illustration. God help us all, that we lose not the light He has given us.

To cling tenaciously, as many are doing, to the conclusion that the Lord's coming and kingdom are "nigh, even at the door," and yet reject the evidence on which that conclusion is based, is like a man using a ladder to reach a desired place, then throwing the ladder down, and exclaiming, Here I am, but no thanks to the ladder.

It is a well known fact that definite Time was the basis of this Advent movement; and yet an aged brother who was an earnest and efficient worker at the *first*, and who is recognized by many yet, as a representative man, in a late conversation with the writer, spoke of *all* past Time movements, as "utter failures," and even as "lies;" and also expressed strong doubts that the *signs* in the sun moon and stars as generally held among us, were a fulfilment of prophecy; and yet he retains the position that Christ and his kingdom will come in the immediate future. If the signs *are* misapplied, the conclusion is baseless, for Jesus was speaking of these, when he said, "When ye therefore shall see these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." And upon these facts is based the parable of the fig tree, which is commonly used by Time opposers, as the clearest evidence that we may now expect him at any moment.

Was the language of our Lord quoted above, only a command, or was it a prophetic utterance showing that when these signs were seen, his church, being in the light, would "lift up their heads," or begin to look for deliverance? So it seems to us; and the fact that these signs, together with the investigation of the *other* prophecies relating to the same subject, *led* to this Advent movement, is a strong reason in support of our application of the parable of the virgins; for the Saviour had just been giving the signs as recorded in Matt. 24; giving the command to look up; and speaking of the condition of the world and church in the last days, when he continued, "Then shall the kingdom of heaven be likened unto ten virgins," &c. (That looks just like *obeying* the injunction to "lift up their heads; and look up") These signs, and that parable, are evidently related, and if the signs are still future, as some maintain, the great awakening has come before it was *due;* which is not possible.

Why is it so difficult for man to see the hand of God in the history of his church?

That they were disappointed because Jesus tarried beyond their expectations, instead of proving the movement an "utter failure," "all a hoax," or a "lie," is really an evidence that they were on the prophetic pathway, for had the Lord come in 1844, the tarrying, slumbering, division, and other elements of the parable would all have failed of fulfilment; and instead of the 'hour of temptation,' and 'trial of *faith*,' for the church, they would have been borne to paradise on flowery beds of ease. The Saviour clearly recognizes *two* movements, and *only* two; one *before* sleep, the other *after;* and both being "in the light," they should agree, those waking up by the midnight cry *beginning* where they left off before they slept, build on the same foundation. This all in *this* movement *have* done; which cannot be said of any intervening cry; which justifies us, we think, in rejecting *all* those as the wanderings of men in sleep.

The '43 movement not only brought disappointment, but, as it should have done to fulfil the prophecy, *ended* in darkness; while this one has been *continuous;* and though we have been partially disappointed, instead of bringing darkness, they have in each case brought an *increase of light*. If the midnight cry is future, all are asleep yet, and Jesus still tarries; but if the cry is past, he *no longer* tarries; the dawn has come, and the day star shines in our hearts. Entering this state has been a severe trial of faith, and many turned back and "walk no more with us;" but to all who passed the trial, the lamp clearly reveals the fact that for a time "in his days" the church will not "see him" but walk by faith until he *appears*, when they will "see him as he is," and meanwhile, the *world* will be "as in the days of Noah" and "know not." In view of which, though it

seem all darkness to them who went back, we are encouraged to press on in the same way a little longer; believing this is the way that "shines more and more unto the perfect day,"

Brethren, be of good cheer; the prize is surely coming; and the "well done," from the Saviour's lips will more than repay for all these trials and "light afflictions."

Those who *confess* they are in darkness, are not fit judges of what is "heresy" concerning the advent; and though we may be misunderstood, misrepresented, and cast out of human institutions by them, they cannot stop the advancing light, shut the ears of those who have "an ear to hear," or prevent those who have the truth from using means and strength in spreading it. Their *combined efforts* to crush these things serving, though unwillingly on their part, to fulfil God's word concerning the 'time of harvest.' Let us therefore, thank God and take courage. *John H. Paton.*

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THE GREAT PYRAMID.

Professor C. Piazzi Smyth, Astronomer Royal for Scotland, has published a remarkable book of over 500 pages, with 17 explanatory plates, entitled "Our Inheritance in the Great Pyramid," which appears to have a remarkable bearing on science, and some of the leading prophetic events of the world.

The great pyramid stands in latitude 30, at the centre of an are which sweeps the Delta of lower Egypt. Isaiah appears to allude to this massive monument in the following language; "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt" (Isa. 19: 19, 20). This witness testimony of the great Pyramid was only to be made manifest in the latter days.

The base of the great Pyramid covers more than 13 square acres, and is built on a rock leveled for the purpose. The four corner stones are let into the main rock, and the four sides face exactly the four cardinal points of the heavens. Its hight is 484 feet.

THE SACRED CUBIT.

The ten-millionth part of the earth's semi-axis of rotation is 25 Pyramid inches, or 25,025 British inches; which was suggested by Sir Isaac Newton, in his day, to be about the length of the sacred cubit employed by Moses.

The length of a base side of the Pyramid is 9,130 pyramid inches; and this divided by sacred cubit, or 25, gives precisely the number of days, hours, and minutes in the solar year; and by measuring the four sides, it gives the leap-year, there being exactly that difference in the length of one of those base sides.

Mr. Wm. Petrie, C. E. has computed from the great Pyramid, the distance to the sun at 91,840,000 miles, while, a few years ago, one group of astronomers computed the distance to be 91,500,000, and another group give it as 92,500,000; thus the Pyramid sun-distance, falling between the computations of those two groups of modern astronomers, is perhaps as nearly correct as science will ever determine.

The mouth of the only entrance-passage into the Pyramid is about 49 feet above the ground, on the north side, and descends by a very small bore, leading in a straight line to a subterranean rock-chamber 100 feet below the centre of the base of the whole monument.

Down this entrance-passage about 1,045 inches from its mouth, there is an ascending-passage leading from the entrance-passage to the grand gallery. This latter passage is 47 inches high, and 41 inches broad, and is at an elevation of 26 degrees. The grand gallery being 28 feet in hight, is just seven times the hight of the passage leading thereto, and is also at an elevation of 26 degrees.

Near the entrance of the grand gallery, is a hole or passage descending almost perpendicularly to a natural grotto in the rock beneath the Pyramid's base, and from thence, this passage deseends still lower till it forms a junction with the descending entrance-passage, a short distance above where the entrance-passage leads into the subterranean rock-chamber, which chamber is over 140 feet beneath the floor of the grand gallery.

The grand gallery leads to the ante-chamber adjoining the king's chamber. The ante-chamber is 116 Pyramid inches in length, 65 in breadth from east to west, and 149 in hight. The grand symbol in this chamber on the south wall is its division into 5 perpendicular spaces; while on the east and west walls there is a granite leaf, with a boss on each leaf. Here we have the sacred, or the great Pyramid's own cubit divided into 5, in the shape of this boss on the granite leaf, just 5 inches broad. And further, it is divided into 5 again; for the thickness of this remarkable boss is 1-5th of its breadth; thus giving the divisions of the sacred cubit into 5x5 inches.

The size of the king's chamber, in Pyramid inches, is 412 in length, 206 in breadth, and 230 in hight. In this chamber there is a stone coffer of the same commensurable capacity as the sacred ark of the covenant.

The division into 5, of the wall-courses of the king's chamber, strikes the eye of the

visitor as he enters the low door-way. Each course round the room is about 4 feet high, except the lower course which sinks one-tenth below the floor, so that the top of the lowest course is on a level with the top of the granite coffer. Two separate sets of measured numbers in Pyramid inches, for the length, breadth, and hight of the lowest course, give, when divided by the coffer's contents, 50. So we have the multiple of 5x5 equals 25, and twice 25 equals 50, which is a prophetic or jubilee number. And it is somewhat striking that while the Queen's chamber stands on the 25th course of masonry, the King's chamber stands on the 50th course, from the base of the Pyramid.

The molten sea of Solomon's temple contained 2,000 baths, or 50 times as much as the laver, and also exactly 50 times as much as internal cubic contents of the sacred ark of Moses. And it is remarkable that the lower course of the king's chamber was so adjusted in hight, by the removal from sight of its lower 5 inches, that the cubic contents of that lower course amounts to 50 times, the coffer's contents, and exactly equals that of Solomon's molton sea. "Whence, then," asks the Astronomer Royal, "came the metreological ideas common to three individuals in three different ages, and involving reference to deep cosmical attributes of the earth, understood by the highest of human learning at none of those times? The answer can hardly be other than that the God of Israel inspired the architect of the great Pyramid, as well as the prophet Moses, and king Solomon."]

ASTRONOMY OF ENTRANCE-PASSAGE.

"In the year 2170 B, C. [viz. 125 years before the call of Abraham] the Pole-star [or north-star] Draconis, was three degrees and 42 minutes from the Pole of the sky, and therefore, when at its lowest culmination looked right down the entrance-passage.

When the Pole-star was so looking down the entrance-passage [which, it will be remembered, is a small bore beginning about 49 feet above the base of the Pyramid, and descends, in a strait line, to the rock-chamber situated 100 feet below the center of the base of the Pyramid] Tauri, the chief star in the Pleiades group, was crossing the local terrestrial meridian, at a point high up in the sky, near the equator, and simultaneously with the celestial meridian of the vernal equinox. [That whole stellar combination had not taken place for 25,000 years previously, and will not take place again in 25,000 years.]

This grand quantity, or peculiar celestial cycle, is further defined by the length of the diagonals of the base, which lay out the whole great Pyramid's position, when their sum is reckoned up in Pyramid inches.

From the north beginning of the grand gallery floor there, in southward procession, begin the years of the Saviour's earthly life, expressed at the rate of a Pyramid inch to a year. Three-and-thirty inch-years, therefore, bring us right over against the mouth of the well, which extends down to the bottomless pit, the type of his death; while the long lofty grand gallery shows the dominating rule in the world of the gospel church, over-spanned above by the 36 stones of his months of ministry on earth, and defined by the floor-length, which measures 1881 inch-years. The Bible, fully studied, shows He intended this dispensation to last only for a time; a time too, which may terminate very much sooner than most men expect, and shown by the southern wall IMPENDING.

The southern wall of the grand gallery was found impending, by a quantity, if that interests any one, of 1 degree, [about 6 inch-years.*

Note by Ed. This is an interesting coincidence; for as the floor-measure points to 1881, for, as we believe, the commencement of the return of literal Israel; the 6 years "*impending*," is the exact measure of the time from the spring of 1875, where, according to the jubilee cycles, the "times of restitution," *should* have begun.

Again: The mouth of the well, the type of Christ's death, is 33 inches from the grand gallery; and this 33 inches added to the measure of the grand gallery floor 1881, make 1914, the date of the end of "the times of the Gentiles."

The measure of the descending entrance-passage of the great Pyramid as far as its junction with the *ascending* passage to the grand gallery is given as 1045 inch-years, but its complete length, as it passes on, in a direct line to the bottomless pit, is unfortunately not given, only as "*more* than 4,000 inch-years." This was an oversight; for if from the mouth of the descending entrance-passage of the Pyramid, down that passage as far as the junction of the *ascending* passage to the grand gallery, measures the time to the beginning of the law dispensation, then, from the mouth of the entrance, straight down the descending passage to the bottomless pit, should be the measure to the time of the fulfilment of Rev. 20: 1, 2, where the "dragon" is to be cast into the "bottomless pit." This passage, simply referred to as over 4000 inches, is a little less than one half of the length of the diameter of the base of the Pyramid; that is, a little less than 4565 inches; and by drawing a diagram of all the given measurements of the Pyramid, I find it to be *about* 4442 inches in length.

As given in the pamphlet from which I copy, the measure back from the grand gallery to the mouth of the entrance passage, makes the mouth of the entrance passage represent the year B. C. 2527; which would be 56 years before the flood; the probable time of the beginning of Noah's ark. Now, from 56 years before the flood, 4442 inch-years straight down the descending passage, where it enters the bottomless pit, bring us to A. D. 1914: when, according to the period measuring "the times of the Gentiles, the 'dragon' should be bound.

Again. The passage through which Christ "descends into hell," the natural grotto below

the Pyramid, has a *lower* entrance forming a junction with this long entrance passage of the Pyramid, at a little distance before that *entrance* passage arrives at the bottomless pit. Unfortunately also, this "short distance" is not specified. It shows however, that the resurrection is due a little before Satan is bound. And if that "short distance" should prove to be 40 inches, that also would harmonize with the prophetic period which makes the resurrection due 40 years before "the times of the Gentiles" end. At all events, these measures approximate to, and wonderfully harmonize with the prophetic periods.

MELCHIZEDEK.

"Now the man who built the great Pyramid, or laid its foundation in 2170 B. C. was cotemporary with, or a little older than was Abraham. Melchizedek was a grandly mysterious kingly character, to whom Abraham offered the tenth of the spoils. He was "king of Salem, and priest of the Most High God."

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PLAN OF REDEMPTION.

By J. W. Mc Cagg.

The key to the proper understanding of God's great plan of salvation will be found when the following texts of Scripture are fully understood. "And I if I be lifted up from the earth, will draw all men unto me" (John 12: 32). "We believe in the living God who is the saviour of all men, specially them that believe" (1 Tim. 4: 10). "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 16).

Now these seem like conflicting passages, and yet they are susceptible of a clear explanation, and perfect harmony.

The word in Mark 16: 16, renderd "damned," occurs 19 times in the New Testament, in 17 of which it is translated *condemn*, or *condemnation*. Mark 10: 33, "They shall condemn him to death," is the same word. They *rejected* Christ when they chose Barrabbas, and thus condemned the Prince of life. The same word occurs in John 8: 10; "Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, neither do I condemn thee." If our translators had rendered this, as in Mark 16: 16; it would have read, "hath no man *damned* thee?

Thus we see this kind of damnation can be inflicted by *man*, and is therefore only the Adamic death; or simply a *rejection* from the gospel offer.

I will draw an illustration. Our government offer a bounty of 100,000 dollars each, for 1,000 men; but they must be of a high physical development. They send examining surgeons into every county, with the enlisting officers, and call for men: thousands apply. When it is passed, you ask how many from *your* county? And the answer is, 500 examined, and only three persons accepted; 497 rejected, *condemned*, damned. But you say to the officer, do you mean that they are all to be hung? O no! not that. I will explain; the government wanted some of the best men in the nation, and in order to get them they offered a very large bounty; but few men could fill the conditions, those who did, received each man his money, and those who did not, were rejected; or condemned as unfit for this particular service.

In this case, "many were called, and few were chosen."

This is the condition of things under the gospel; Simon declared that God did visit the Gentiles to take out a people to his name. (Acts 15: 14).

The popular church, and many others, believe Jesus came immediately to the Gentile world, set up his kingdom in the hearts of men, and those who become converted, join the church, &c., will, when they die, go to heaven; while the rest of mankind will go, some say to a place where they will be tormented in a lake of fire, and suffer as long as God exists. Another class believe, after they have suffered a while God will take them out of hell. Another class believe all but a very few of the human family will be eternally destroyed and never have a chance to believe in Christ, or have a resurrection.

These various views, all clashing with some Scripture, are brought about by not fully understanding God's revealed *plan* of salvation.

The churches, and most of the Adventists, believe that the gospel age, since Christ was crucified, is the time in which God is in Christ, reconciling the *world* to himself.

This is all a mistake, God never intended to do any such thing, else he would have accomplished it, instead of saying that wicked men, and seducers would wax worse and worse." This gospel age was not designed to convert the world, but to take out a people to his name; "a royal priesthood, a holy nation, a chosen generation" (1 Peter 2: 9).

It is *here* God is taking out the instruments by which to convert the world: and, like a master builder, will have every thing in readiness first. And when Christ shall have taken out his bride, his chosen, just as the government took such as met the conditions, the door will be shut. Now then, the bride made perfect, and united with her Great Head, the work of "the restitution of all things," (Acts 3: 21) begins.

If Jesus intended to convert the world as is so generally understood, he took a very singular way to do it. Look at him (Matt. 10: 5), when sending out his 12, and the 70. He positively forbade them to go in the

of the Gentiles, or into any city of the Samaritans; but to go rather to the lost sheep of Israel. "And, behold, a woman of Canaan came out of the same coasts crying unto Jesus; have mercy on me thou Son of David; my daughter is greviously vexed with a devil; but he answered her not a word." Does this look like that great heart which was so full of love for the world, that he gave his life for it? There must be something in the Scriptures to clear up such apparent contradictions. Even when doing his miracles, he did them as *privately* as he could; *seemingly* for fear the people should see, and know, and be led to believe on him. Look at the case of Jairus, ruler of the synagogue (Luke 8: 51–56). He has them all put out of the room, and then raised her from the dead, and charged them to tell no man what they had seen. Again in healing the blind man (Mark 8:26), forbade him going into town, or telling it to any one in the town. In Mark 9: 9, He charges them to tell no man what they had seen. In Luke 5: 13 he heals the Leper, and charged him to tell no man. When asked by his disciples (Mark 4: 11, 12), What might this parable be? he answered and said, "Unto you it is given to know the mysteries of the kingdom of God; but unto them that are without, all these things are done in parable." Now the reason for this! "That seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and I should heal them." Notice such language, and explain it if you can from any Orthodox stand point. Again; in John 17: 9, Jesus says, "I pray not for the world, but for them thou hast given me." What, Jesus not pray for the world, knowing that the Father would answer his prayer! If the church have the right idea of the conversion of the world did not Christ neglect a great duty? Jesus might well answer no; because the time for that work is not during, but after the gospel dispensation.

But, says one, Do you not believe in the conversion of the world? Most assuredly I do. I believe no one truth is more clearly taught, or more frequently dwelt upon, in both the Old and New Testament, than is that of the final conversion of the world; when every knee shall bow, and every tongue confess. But this is to be accomplished after Christ has come, taken his *elect* bride, and set up his kingdon. That work is just as distinct from the work of the *gospel* as was the gospel to the Gentiles distinct from the work of Christ at the first advent, while closing up the *Jewish* dispensation.

God's plan for converting the world, as revealed in his word, is very different from the popular ideas on this subject. The fiat of Jehovah has gone forth, that unto him *every* knee *shall* bow and *every* tongue *shall* confess; but it is to be brought about not by preaching, but by conquest. Read Joel 3: 1–20; Zach. 13: 8, 9; and 14: 1–19; Mal. 3: 2–5; Hag, 2: 6–24 Zef. 1; Amos 9: 8–15; Rev. 2: 26, 27; 19: 19; and Dan. 7: 14; "And all people, nations, and languages shall serve and obey him.

This entirely contradicts the views held by Adventists, that at Christ's advent he destroys all the world but the few they call christians. They think every thing will end with a crash where the gospel ends, but it is not true. Daniel brings us down to the divided state of the fourth, the Roman, empire, and says, "In the days of *these* kings shall the God of heaven set up a kingdom which shall never be destroyed." And we know the kings, or kingdoms, which represent that divided empire: I will name them, France, Prussia, Austria, Switzerland, England, Spain, Portugal, and the three original divisions of Italy, viz. Lombardy, Romania, and Revenna. Hence, it may be read "And in the days of England, France, Germany, &c. shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms" (Dan. 2: 44).

But the mass of Adventists say, Not so! Lord; you are going to burn up the world and upon its ruin, or *ashes*, set up your kingdom. Such a plain contradiction of God, can only be accounted for, that blindness in part has happened to Israel, *now*, as it did to *literal* Israel, at the first advent.

Let me call your attention as to who the two houses of Israel are: God has had two distinct dispensations, the Jewish, and the Christian. "Abraham had two sons, the one by a bondmaid, the other by a free woman; Hagar, and Sarah; he who was born of the bondmaid was born after the flesh; but he of the free woman, was by promise" (Gal. 4: 22). And Paul clearly teaches in the following verses, that the literal descendants of Israel stand for Hagar, while they that are Christ's [children of promise] stand for the free woman. The one are Israel after the flesh, the other, Israel after the promise. The one house under the law, the other under the gospel; and Christ is to be "a stone of stumbling and a rock of offence to *both* the houses of Israel."

The great restitution spoken of by Paul, Acts 3: 19–22, had its type under the law, Lev. 25: 8–18. And every 50th year was a jubilee, which means a restitution; and during that 50th year, their homestead, or any thing they might have lost by encumbering their property or person, was given back to each one. And God's plan in the great restitution, is to restore back to the human family all they have lost in Adam; "for as in

Adam, all die; so in Christ, shall all be made alive. God will do this whether men believe it or not. When this is done, then will He have "drawn all men unto him;" and will have been the saviour of all men. But not all saved alike: the special salvation belongs to "them that believe." They will be made immortal, and like Christ, and inherit the kingdom.

"And when he was demanded of the Pharisees when the kingdom of God should come, He answered them and said; The kingdom of God cometh not with observation [*margin*, outward show], neither shall they say, lo, here, or, lo, there, for the kingdom of God is *among* you, [see margin] Luke 17: 20. Now here is a positive assertion that when the kingdom of God comes, it will not be seen or observed, or come with *outward* show; and yet almost all the Adventists are looking for it to come with the most wonderful "outward show" and demonstration. And although in Luke 19: 11, 12, Christ informs them that the kingdom was not then due; and to prove it, gives them a parable of a nobleman going into a far country to receive a kingdom, and to *return;* and in Luke 21: 31 shows that after seeing certain signs, they were to know that it was *near*; and in John 3: 3, declares that unless a man is born again, he cannot *see* the kingdom of God; yet these Adventists, to evade these positive statements of Christ, and satisfy themselves that the kingdom *will* come with outward show, go on with a lot of nonsense about the kingdom of God being already come, at the time Christ was talking to the Pharisees; and say the land was there, and the subjects were there, and the king was there, and that any body who could see the land and the people, could see the kingdom of God. But such people know as little about the kingdom, as did the Pharisees.

The Bible teaches that the *world* will *never* see the kingdom of God, though it will be "*among*" them, and set up "*in the days* of these kings." We believe the kingdom of God is just what Christ says it is; made up of immortals, having "spiritual *bodies*, and that no one who has not been born of the Spirit, that is, got immortality by a resurrection, or change, can see it when it does come, unless God opens their eyes by a special miracle.

"It doth not *yet* appear what we shall be; but we know that when He shall *appear* [not *comes*] we shall be like him; for we shall see him as he is." Now you may see the conditions on which we are to see him as he is, and when we do that, we shall then see the kingdom of God.

After his resurrection, the disciples did not see him "*as he is;*" that is, in his *real* character; but only in the different forms in which he *revealed* himself to them; for, at that time they were not "*like him.*" Hence he could "vanish out of their sight;" or remain on the earth entirely unobserved; as he *did*, most of that forty days. And we understand that *now*, as he comes back in the same manner as he went away, the world will only see him as he shall *reveal* himself, in fulfilment of certain prophecies.

Adventists, or some who *call* themselves so, *scoff* at this "manner" of Christ's coming; or that he *can* come "as a thief," and without our seeing him They virtually say He does not come as a thief, nor does he come "in like manner as he went away; but he does come with his saints, and in all his glory. While we claim that he first comes to "*harvest* the earth;" and is here just as he was here during the forty days after his resurrection, only he does not now show himself, for he has come as a thief. And the *reason* for this belief, is because the Scriptures teach that he comes in all these ways, and the prophetic periods prove that he has come.

The Jews stumbled as to the *manner* of his first advent; believing only a part of the prophecies relating to it. And this generation are to stumble over the *manner* of his coming, because they "are slow of heart to believe *all* that the prophets have written." Truly, "he is to be a stone of stumbling to both the houses of Israel."

Those who look for Jesus to come in the clouds with a great noise, to fill Acts 1: 11, will be disappointed; and if they are not careful, "the harvest will be passed," without their knowing it. May God help us to see the light, that we may grow in grace and in the knowledge of the truth.

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THE EASTERN QUESTION.

J. C. of the "*Worlds Crisis*," is looking anxiously to the "Eastern question," that, is, to the fall of the Mohammedan power now in possession of the land of Palestine; and has been so looking, he tells us, "for the last thirty years." And understands *Russia* to be the "king of the north," (Dan! 11). that when Turkey falls, it "comes to its end and none shall help him," and Michael stands up, and the "time of trouble," or battle of the great day, commences.

From the signs of the times, there are indications that Turkey must soon evacuate Constantinople and Egypt, and with them, doubtless her hold on Palestine. Hence, it becomes an important question with the prophetic student, as to what connection, if any, that event has with the coming of Christ, and the establishment of his kingdom.

If the fall of the Ottoman Empire is indeed the prelude to "the battle of the great

day," and its fall is an impending event, and may occur at almost any time, the subject, from its prophetic standpoint, is well worthy our closest investigation.

The "Eastern question," as a prophetic question, is based mainly on Rev. 16: 12–14 "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Here we learn that before the beginning of the gathering, the waters of that great river must be dried up; and the *gathering* of *all nations* must necessarily be a work of time; and that the preparatory work, in this series of events, is the drying up of the Euphrates. Hence, before we can interpret these events, we must settle the question as to *what* "the waters of the great river Euphrates" represent.

Ancient Babylon was built on the waters of the river Euphrates, which ran through the whole length of the city. And on either bank of the river, at every street-crossing, were immense brazen gates, left open in the day-time, but closed and barred in the night, and in times of danger.

When Cyrus conquered Babylon, he dug a new channel for the river, so as to make it pass around the city, with the intent of getting his army under the walls of the city, through the channel where the river passed.

That seemed to be the only possible way to capture the city, since its walls were *three hundred* feet high, and *sixty* feet thick; and were protected by an outer wall of immense strength; and between the two, a deep moat filled at all times with water from the river.

The Babylonians, under Belshazzar, were so secure behind their impregnable defences that they laughed to scorn Cyrus and his army. And what added particularly to their sense of security was their immense hanging gardens in all parts of the city, irrigated by the abundant waters of the Euphrates; so that with the large stores of grain with which the city was filled, and the production of the gardens, they were provided with food for many years; hence, they could well afford to laugh Cyrus to scorn; from behind those cloud-piercing wall.

Think of the spire of Trinity church N. Y. on which a man looks no larger than a child; then place the walls of Babylon, with solid masonry sixty feet thick, and towering *sixty-five* feet higher than that spire; and you can immagine their sense of security. But a greater than Cyrus had said, "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her, saith the Lord" (Jer. 51: 53).

After Cyrus had beseiged them a long time [for it was a great work he was quietly doing, to dig a new channel for that mighty river, around the great city, and at such a distance that the Babylonians could not see what was going on] king Belshazzar, to show his *utter* contempt, and that there was no lack of food, and even delicacies, made a "great *feast*, to a thousand of his lords, and drank wine before the thousand. And when he had tasted the wine' his courage rose to such a point that he thought it safe to defy the God of heaven, whom his father Nebuchadnezzar had commanded all peoples, nations, and languages, to obey; 'and he commanded to bring the gold and silver vessels his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem; that the king and his princes, and his wives and his concubines, might drink therein." And while engaged in this sacreligious work, and the palace all ablaze with light, "there came forth fingers of a man's hand and wrote over against the candlestick, upon the plaster of the wall of the king's palace, and the joints of his loins were loosed;" and Daniel was called to interpret the writing; "Thou art weighed in the balance and found wanting. Thy kingdom is divided and given to the Medes and Persians. And in that night Belshazzar the king was slain, and Darius the Mede took the kingdom."

But how was this accomplished? Cyrus, when all was ready, broke through the bank which had kept the waters from the new channel, and shut the gates he had preparred to turn it from its old channel, and in the darkness, while the rulers of Babylon were drunken, the loins of its king were loosed, "*The waters of the Euphrates dried up*, and all Babylon was in confusion; the rumor ran from one part of the city to another, and in their drunken revel they had neglected to close the "two-leaved gates," and Cyrus entered, and took the city.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; I will loose the loins of kings, to open before him the *two-leaved gates*; and the gates shall not be shut" (Isa. 45: 1). "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at *one end*" (Jer. 51: 31]. Babylon has been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad. Babylon is suddenly falle

and destroyed, howl for her. O thou that dwellest upon many waters, abundant in treasures, thine end is come. Thou shalt bind a stone to it and cast it into the midst of Euphrates, and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I bring upon her" (Jer. 51: 7, 8, 13, 64). This language, applied by Jeremiah, to ancient Babylon, is by John the Revelator, applied almost word for word to "MYSTERY, BABYLON THE GREAT THE MOTHER OF HARLOTS." She has "a golden cup," "the nations have drunken of her wine," and are mad. She also sat upon "waters," which are to be "dried up," before "great Babylon comes into remembrance, to give unto her the cup of the wine of his wrath" (Rev. 16: 19). In one case it was literal wine which the kings and princes of the earth, gathered in that great city, drank out of literal golden cups; in the other, the "city," the "wine," and the "cup" are symbols. In one case it was literal, and in the other *mystic* Babylon. In one case it is the literal waters of the literal Euphrates, in the other, the symbolic waters of the symbolic Euphrates which are dried up.

"And he said unto me; The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." "A drought is upon her waters; they shall be dried up" (Jer. 50: 38). So prior to the fall of "Babylon the great," the waters of Euphrates must be dried up.

Now all the theories and speculations of men *must give way* before these positive teachings of Scripture. The waters on which Babylon sitteth, and which were dried up, were those of the great river Euphrates; and the "peoples, and multitudes, and nations, and tongues, on which "Babylon," or "that great city" "sitteth," *does not refer to the Mohammedans;* they never supported, nor do they have any connection with *Babylon*, literal, or symbolic, the "thirty years in which J. C. has looked in that direction," to the contrary notwithstanding. Thirty-*one* years ago began the *tarrying time;* and J. C., like all the other "virgins," "slumbered and slept." *Before* the "slumbering and sleeping," *he*, like all the rest of us, understood that the Ottoman empire came to its end *in prophecy*, on Aug. 11, 1840; at which time the Allied Powers took the control of that Empire.

What then are "the waters of Euphrates on which that great city, *Babylon*, sitteth"? The *Christian nations of Europe*, I answer. What other "*waters*" has "Babylon the great" ever sat upon?

A *Christadelphian* book published in Birmingham, Eng. by Robt. Roberts, is, so far as I can learn, the principal promulgator of the views of J. C. that Russia and Turkey are to fulfil the above prophecy.

Extensive quotations from Ezek. 38 and 39th, are made in relation to "Gog, of the *north parts*," &c. &c. And because *north* is mentioned, the attempt is made to associate the great battle of Ezek. 38, with "the king of the north," of Dan. 11; with which it has no *possible* connection. The king of the north, (Dan. 11), refers to Syria, and has long since been fulfilled; while this gathering mentioned in Ezek. is yet future. And it is well known that the *Syrian Mohammedan* Power is the one now holding Constantinople and Palestine, and that the Persians and other "kings of the east," are also mostly Mohammedans; and in the gathering of Ezek. these very people, "Persia, Ethiopia, and Libya with them," the very Powers that now occupy Egypt, Palestine and the East, are associated *with* "Gomer, and all his bands; The house of Togarmah of the north quarters, and all his bands, and many people with thee" (Ezek. 38: 5, 6).

How then can *Russia* in her attack on *Turkey* fill this prophecy? Will the Mohammedans *join* with Russia to take Palestine from themselves? Then again, *can* this be fulfilled by the fall of Turkey, the present occupants of "the mountains of Israel"? I answer No! for when this gathering takes place the mountains of Israel are inhabited, not by Mohammedans, but by "*My people Israel.*" These expounders of this prophecy in trying to make the attack of Russia on Turkey the beginning of the battle of the "great day," carefully omit such verses in Ezek. 38: as 8, 11, 14, 16, &c. Here we find that prior to the "*Gog* power" coming to this battle, God's ancient people Israel have returned to their own land where they are "dwelling safely;" "And thou shalt come up *against my people of Israel*, as a cloud to cover the land; it shall be in the *latter days*, and I will bring thee against my land, that the *heathen* may know me, when I shall be sanctified in thee, O Gog, before their eyes" (ver. 16).

That Russia may soon attack Turkey, is very probable; but it cannot be in fulfilment of *this* prophecy, unless it can be shown that the *Mohammedans* are God's "*Israel.*" Nor can such a war be the "drying up of the waters of Euphrates," to *prepare the way* for the great battle even; unless it can be made to appear that the *Mohammedans* are the "waters" which have supported mystic Babylon. The fall of Constantinople may be the first blow in a war which will eventuate in "the drying up of Euphartes;" but *that* work is not yet *due*. All this belongs under the sixth vial; and none of the "seven *last* plagues" are yet poured out. They all belong to "the day of wrath," for "in *them* is filled up the wrath of Almighty God."

And hence, must be fulfilled *somewhere* in this coming 40 years, before "the times of the Gentiles" end; and *after* the "God of heaven" has set up a kingdom. For this kingdom, after it is set up as a "stone," becomes a great mountain and fills the whole earth. In other words, "It shall break in pieces and *consume* all these [Gentile] kingdoms" (Dan. 2:44); and "the wrath of God is not *filled up*" on these nations, until *that* work is accomplished.

"THREE UNCLEAN SPIRITS."

"I saw three unclean spirits like frogs, coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

These three, *whatever* they represent, are and must be *some* part of the fourth universal empire; "the fourth great and terrible beast." In Rev. 12: while under its monarchal character, was called "the *dragon*.

When the empire passed under *papacy*, Rev. 13: its *name* was changed to "beast." Still the "*beast*" was not papacy; but what had been the *empire*, and was now *under* papacy. In other words; that on which "the woman" sat (Rev. 17); viz. "the peoples, and multitudes, and nations." The papacy itself, is a distinct element of the Roman empire, "the *false prophet* that wrought miracles before him" [the *beast*] (Rev. 19:20). (The "false prophet," no more applies to *Mohammedanism* than do the "waters,' on which the woman sat; for the Mohammedans never "wrought miracles" before the Roman beast). Here we have the *dragon*, the monarchiel element of the empire. The *beast* the *nations*, and *peoples*. The *false prophet*, the papacy. Now although the *time* is not come for the *going out* of these "three unclean spirits," i. e. evil influences, which are to result in "the drying up of these waters, that the way of the kings of the east may be *prepared;* still these three great elements of the empire are resolving themselves into distinct parts; and when that is complete, the 19th ver. will have been realized, "and the great city was divided into three parts."

There is not a third-rate politician of Europe so blind, that he does not see the Roman world taking on this triune character; the monarchiel, the republican, and the religious division. And that there is to be a struggle of vast dimensions, *all* can see. *This* struggle, and *these* evil influences will doubtless "dry up the waters of that great river Euphrates," whose dark floods for more than a thousand years, have irrigated the gardens of "BABYLON THE GREAT."

It seems very probable that the battle of the great day, or "Armageddon," referred to here, and in Joel 3: 2, and Zach. 14: 2, will not transpire yet for many years. For *before* that, the "harvest" of the gospel age must end, and the "wheat be gathered into the garner." After which, the *Jews* must be restored to Jerusalem. *Then* comes the gathering of all nations, and Jerusalem is to be taken (Zach. 14: 2). Then the Lord will come, "*with* all his saints," (their *gathering* to *him* having been previously accomplished during "the time of harvest"); "and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east."

If you ask how it can be known that this is the order of events? I answer, We know that the Jews are to return to Jerusalem, and that there is to be a battle, and one half of the city go into captivity, because God has spoken it. And this restitution of the Jews cannot begin until "the fullness of the Gentiles be come in;" therefore the harvest, or end of the gospel age, must close before the *commencement* of the return of the Jews. "The harvest" does not end until the spring of 1878; and there is considerable evidence [which need not now be given] that the return of the Jew does not begin for three and a half years after, or in 1881. And all *this* must occur, and also the *gathering* of all nations, before the *battle* can take place,

This gives ample time for the "drying up of that great river Euphrates," even if the struggle is delayed until the *harvest* is ended. This triune struggle which will ultimate in the division of "that great city into three parts:" is, as now foreshadowed by European politics, to be between the monarchies with their immense war material, and the 200,000,000 Catholics. But *between* these two, there is a third party of monstrous proportions, underlaying both church and state; the *International Commune;* found in vast numbers among the *people* of all nations.

Truly the division of "the city, into its "three parts" is clearly developing itself. And the anarchy, and desolation, and weakness which must result from this struggle, will surely "prepare the way for the kings of the east and of the whole world to come to the battle of God Almighty, which follows the restoration of Israel to the land of Palestine."

The Ottoman empire filled all of its prophetic work, and ended its prophetic career with the ending of the 6th trumpet, Aug. 11, 1840; and has ever since been the "sick man;" and the watching for the fall of Constantinople, or its *accomplishment*, can therefore reflect no light on our prophetic path.

The 11th of Dan. begins with the *individual* Darius, and ends with the individual Napoleon Bonaparte. And a clearer prophecy cannot be found in Daniel, than that of the 40th verse and onward, where the career of Napoleon, first to "the king of the south,"

Egypt, who "pushes at him;" then he went directly to St. Jean d' Acre, where "the king of the north," *Syria*, "came against him like a whirlwind, with chariots, and horsemen, and with many ships," [a part of the English fleet, under Sir Sidney Smith, assisting the Syrian fleet]. On his way from Egypt to Syria, and from Syria back to Egypt, he enters into, and passes twice through "the glorious land." On his return to Egypt tidings from home, that the army of Italy, east of France, were meeting with reverses; and also that the French arms in Prussia, to the north of France, were being crippled, troubled him; and hence, he left immediately for home. Where, from 1800 to 1815, 'he utterly made way with many.'

But though he planted the tabernacles of his palace between the Mediterranean, and the Dead seas, and between the Mediterranean and the sea of Galilee, in the glorious holy mountain, yet he came to his end and there was none to help him.

From verse 36 to 40 the reign of terror connected with the French revolution is the subject of the prophecy; then, in the spring of 1798, the taking the dominion from papacy marks the beginning of "the time of the end" (see ver. 35).

It was in the spring of 1798, Napoleon started for Egypt, and all, from that to the end of Dan. 12, are events belonging to the "time of the end." And wherever "*that* time," or "that *same* time," is mentioned, it means "*the time of the end.*" [A period reaching from 1798, where the first prophetic period, the 1260 years marking the fall of papacy, ended, to 1914, where the *last* prophetic period, "the times of the Gentiles" will end.]

"At the time of the end the king of the south shall push at him, and the king of the north shall come against him;" and all that follows, happens *at the time of the end*; and "at that time shall Michael stand up, that great prince, and there shall be a time of trouble such as never was since there was a nation. And at *that time* thy people shall be delivered." That the period of time in which all, from the 40th verse to the close of the next chapter, a period made *very* conspicuous in Daniel, should be repeatedly referred to as, "at that time," is not singular; and yet because the 12th chapter opens with, "And at that time shall Michael stand up," and he did not stand up, or in other words, the time of trouble under the symbol of the "voice of the archangel," did not begin at the minor point of time where "he [Napoleon, should] come to his end, and none shall help him," these expounders of prophecy reject this whole application, although they are *compelled* to admit that Napoleon's career meets every detail of the prophecy.

After admiting that the "king of the north," means Syria all through the 11th chapter down to the 49th verse, as they do; then they immediately shift the scene, and in ver. 40 call Russia the king of the north; thus destroying its unity. While some shift the scene to this land, and call the northern States "the king of the north."

The above views of Dan. 11, as we hold them, and have here given in part, are as they were held by the *whole Advent body* before "they all slumbered and slept." And all the expositions of prophecy advanced in the last 30 years, which have not been based on the old '43 position, have been of this mixed and confused character. The application of Rev. 13: 18, &c. to Napoleon the 3d, though *exceedingly* weak, is perhaps, not the worst example of the kind. "Napoleon was 'the *beast*;' and the letters which spell his name was the number of the beast," we were gravely informed; and those who got the "victory over Napoleon [the beast], and over his number [the letters of his name] stand on the sea of glass, having the harps of God" (Rev. 15: 2). And the prime mover in *such* an application, [a brother Colegrove] in a long article in the "*World's Crisis*," modestly advises "the Timests," and all others, to renounce the effort; the prophecies are too deep, as proven by *His* failure, and we might add that of *M. G.*, for others to attempt their elucidation.

Truly modesty is a becoming virtue.

The present application of Rev. 17, by the Editor of the Crisis, and others, is of a similar character with the above. [Instead of the ten horns representing ten divisions of the Roman empire; and the seven heads, the seven governments of Rome, which is the *true* application, [for the present one under Victor Emmanuel *is the seventh*] they call the ten divisions of the empire *horns*, a *part* of the time; and seven of them, they call *heads* when they want them for heads; thus breading confusion.] And, as if that were not confusion enough, they have Napoleon and France, the *beast* having *seven* heads and *ten* horns; and also *three* of its *own* heads, and *one* of its own horns. And *these* are the men who now claim to be *sanctified* through belief of the *truth;* and cry out that "these would-be leaders [who adhere to the position the "virgins" held before they went to sleep] ought to be silenced."

How can these things be accounted for except by the parable of the "ten virgins"? If they had the light when they started, some of them will have it when they go in to the marriage. God help us to take heed, "that no man deceive us."

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MOODY and *SANKEY.*

What means this wonderful revival spirit? One of our city papers, in accounting for it, said, "After a financial crisis religeous revivals always follow." This, we believe, is the true cause of the present great religeous movement. Trouble always inclines the human heart to turn for relief to its Creator. Witness men during a shipwreck or other appauling calamities. If our position on the prophecies be true, we are entering "a time of trouble such as never was, since there was a nation." Its present character is more in anticipation, than of real suffering, it is true; but the forebodings of evil, lead men to seek divine favor, as do actual calamities. We are taught that in the midst of these coming judgments, when "men's hearts are failing them with fear, and for looking for those things which are coming on the earth;" that there will be great revivals of religeon: "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 9). *All* men will not repent because of these judgments, for "men blaspheme God because of these plagues" (Rev. 16: 11 and 21). The majority of the *world will;* for in connection with these same plagues (Rev. 15: 4) it is said, "All nations shall come and worship before thee; for thy judgments are made manifest." Hence, instead of coming to destroy, Christ is coming to convert and save the world. I know this will make some professed christians as angry as were the Jews, that Christ should interfere and save any but themselves; But the God of the Bible is far better than *men* have represented. He is coming to destroy *hypocrits*, and sinners in Zion, (read Isa. 33: 9–17).

The next 40 years, if our position is right, will bring the greatest revivals this world has ever witnessed; just what the church has long been praying for; viz *the conversion of the world.* And "Thy kingdom come, thy will be done on earth, as it is in heaven;" will be answered. And at the *end* of this 40 years "the *stone*," will have become "a great mountain, and fill the whole earth." And "He shall reign from sea to sea, and from the river to the end of the earth;" "And all people, nations, and languages, shall serve and obey him."

Our Orthodox friends are right. The Bible teaches the final conversion of the *world* as *clearly* as it teaches that Christ died for sinners. There is strong language used in relation to the destruction that is coming; but it is equally strong in relation to its *effects* on men. Evil will exist, and death will not be abolished until after the Millennium; for death is "the last enemy to be destroyed," and is not accomplished until the thousand years are ended. But "righteousness and peace shall kiss; and truth shall spring out of the earth." When Christ and *his* people (the bride) are made one, there are to be such demonstrations "that the *world* will believe;" as is taught in John 17: 20,21. And as from prophetic evidence we learn that "the times of restitution of all things" *began* Apr. 6th, 1875, we are where this great revival work *ought* to begin.

If this be the trne interpretation, this movement, though right, and of God, is not the salvation *we* look for. It is the beginning of a work which follows that of "the high calling" under the gospel. And I am glad to know that some among Adventists, whose "lamps have gone out," so that they are without this *prophetic* light, are turning towards, and following after this *lesser* salvation. But let no one who is *in* the light get carried away by this revival movement; for however good in itself, it is only for the *world* and not for the children of the kingdom. *They* are to follow the "narrow way" which few can find, "Let no man take thy crown."

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QUESTIONS AND ANSWERS.

A brother asks How we can reconcile the fact of the resurrection beginning with the prophets, and Heb. 11: 40; "God having provided some better thing for us, that they without us should not be made perfect."

Paul is simply teaching that those under the former dispensation were not to be made perfect, until after the dispensation of grace. And the being made perfect is proven by the connection to mean the receiving of what they died in the faith of, viz, their inheritance. Indeed Christ is not yet perfected; nor is he to be until his body is completed.

And the prophets, if they belong to the same body, will not be made perfect until all are gathered into one, and the marriage of the Lamb is consumated.

Another brother askes, How we reconcile 1 Thes. 4: 16; "The dead in Christ shall rise first." Paul is speaking of the dead in Christ, and the living in Christ; and they rise first, viz. before the living are changed; and has no reference to other orders of resurrection. This may be seen from the two previous verses.

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Notice! I am making a chart 3 feet 6, by 2 feet 6: illustrated and *colored:* with 7 arguments for our present position. One of these hanging in the house will very much help all who are interested; and help Interest others in understanding this great subject. Price, on rollers, post paid, 50cts.

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NOTICE!

A three day meeting.

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At Brockport N. Y. Commencing Friday *evening* Jan. 14th, and continuing over the following Sunday.

Eldr's J. H. Paton D. Cogswell and N. H. Barbour are expected, the Lord willing, to be at the meeting.

Come all who can.

Vol. 4. MARCH, 1876. No. 2.

HERALD OF THE MORNING.

The seed of the woman shall bruise the serpant's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem; remove the crown: I will overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

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One Copy, per annum, 60 Cents; Four Copies, to one address, $2.00.

ELIAS.

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"Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers; least I come and smite the earth with a curse" (Mal. 4:5). "And Jesus answered and said unto them, Elias truly shall first come and restore all things" (Matt. 17: 11).

That John was sent as the Elijah, there can be no doubt, for the angel testified (Luke 1: 17), "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to their children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." And yet John did not fulfil that prophecy; that is, he did not succeed in turning "their hearts to the wisdom of the just;" and therefore when asked, "Art thou Elias"? could truly say, "*I am not*" (John 1: 21). And yet Christ said, "If ye will receive it, this is Elias which was for to come" (Matt. 11: 14). But they did not receive it. John was the Elias, and he was not. He was, if they received him; he was not, because they rejected him. Hence the apparent contradiction between Christ and John; Christ said, "Elias is indeed come, and they have done unto him whatsoever they listed" (Mark 9: 13).

Christ failed in a certain sense, in his work, and wept over it, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, and ye would not: Behold, your house is left unto you desolate, and ye shall see me no more until ye shall say Blessed is he that cometh in the name of the Lord."

The whole gospel dispensation comes in between that rejection of Israel, born of the flesh, and the time when the above is to be fulfilled; during which a people born a second time, "born of water, and of the Spirit, are to be taken out to inherit the kingdom. Hence the prophecies in the Old Testament concerning Christ's coming, and his reign, have this wide gap between their commencement and completion. And this delay in establishing the kingdom could not be seen or understood until after the first advent: read and compare Isa. 61: 2, with Luke 4: 16. The part of the prophecy referring to the day of vengeance seems to have been delayed. He *began* the fulfilment of this, and some others, but stopped in the midst of the second verse, as you will see in Luke; and the kingdom was to be delayed 1845 years; or until he should come the second time (see Luke 19: 11, 12). There are also other Scriptures which have this apparently unrevealed postponement; see Zach. 9: 9-12, where the fulfilment is stopped between the 9th and 10 verses. Christ came to fulfil the law and the prophets (Matt. 5:17), but was stopped by unbelief; and the gospel dispensation was the measure of this delay. For instance, as the Lamb slain, Christ began to fulfil the passover; but like the above prophecies, the fulfilment was delayed; the work of Elias must first be accomplished, and a people *prepared* for the Lord, before the kingdom is set up. And these prophecies, and even the *law* must be fulfilled in the kingdom of God (Luke 22: 15, 16).

That John was to come in the spirit and power of Elias, and that Christ *called* him the Elias, proves that the prophecy was to be fulfilled, not by the *person* of Elijah, but a work bearing some relation to his. "And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, follow him." And the outcome of this was that the hearts of Israel were turned back, and the prophets of Baal put to death.

John *failed* of turning their hearts back "to the wisdom of the just," and hence the delay of the kingdom, the necessity of a second advent (nowhere even hinted at, in the Old Testament), and the work of the gospel, to "prepare a people for the Lord" viz. The bride, the Lamb's wife. "A people *for his name*" (Acts 15: 14].

Now if the gospel church fills the picture and prepares the way for the coming of the great and dreadful day of the Lord; then it is the work of Elias. And this bride, made one in Christ, is to "restore all things;" and the gospel church, if it *is* the Elias, will answer, in all points, to the type.

ELIJAH AS A TYPE.

His work was attended with miracles; he fled into the wilderness, and was fed by the ravens, and in other ways, for three years and six months [James 5: 17]; and finally ends his career by translation.

The gospel church has a similar career; it had the power of miracles; it fled into the wilderness, where it had a place prepared of God, that they should feed it "A thousand two hundred and three score days" [Rev. 12: 6], or "for a time, times, and half a time" [ver. 14]. And ends with translation; "Behold, I show you a mystery, we shall not all sleep."

There is a general fitness in all these things and the translation scenes will also bear the closest scrutiny. [And why Adventists, and others, feel called upon to fight every inch of ground, and the *real facts* connected with these applications puzzles me, unless indeed all organized sectarian bodies oppose, on *principle*, every thought which does not emanate from themselves.]

* 1 Thess. IV. 14-18.

The Advent movement has been divided by our Lord into two parts; a *going forth* to meet the Bridegroom *prior* to the tarrying and disappointment, and a *going out* to meet him under the midnight cry, in accordance with which cry he comes. And if this Advent movement is to end with translation, all can see that it should have a parallel in the translation scenes of Elijah.

But, say some, are you comparing this little movement, under what you call "the midnight cry," to Elijah the prophet? No, I am comparing the whole gospel to *Elijah;* and the last movement of the gospel dispensation, the one given in Matt. 25: 6, to the *end* of Elijah's career. And certainly there is a wonderful parallel between the type and antetype. For it is a fact that this midnight cry movement answers exactly to all the movements of Elijah after he actually started for translation.

He went from Gilgal to Beth-el; from Beth-el to Jericho; from Jericho to Jordan; crosses the Jordan, and went on an *indefinite* distance (2 Kings 2: 1—12). To these there has been an exact parallel, and the name of each place even, has a fitness in this movement. Gilgal means Rolling away the reproach [Joshua 5: 9]. Beth-el means The house of God, or base of ladder reaching to heaven [Gen. 28: 12–19] Jericho means His moon, or month. [The meaning of the names we have taken from the Bible itself when given; and when not so found, from Bible dictionary]. Jordan means Dividing, or judgment.

In this midnight cry movement the starting should have been from where the reproach of Egypt, the night of *tarrying*, was rolled away. The '43–4 disappointment had been a reproach; so that many, myself included, were ashamed to have it known that we were ever identified with it; while others were glad to bear the reproach. When the '73–4 movement, the midnight cry, began, the fact that every one of its arguments were based on the old '43 position, made that, in our eyes honorable; and to us it was no more a reproach. Thus we started from Gilgal for '73, or Beth-el. And '73 *is* the base of the ladder; it is where the six thousand years from Adam ended, and the "day of the Lord" began. "And when the Lord would take up Elijah into heaven by a whirlwind, Elisha went with Elijah from Gilgal, down to Beth-el." But translation did not come at Beth-el, and the Lord sent them to Jericho (verse 4]. We had scarcely reached the autum of '73, the time to which we looked, when, as brother Cogswell and others in Dansville will remember, in the middle of a course of lectures on '73 Time, the light came out, and our object-point was immediately changed to the *seventh month* of 1874—Jericho, "his moon, or month;" and those opposed to this movement found excuse for many a bitter remark "That one Time to which we looked, would hardly pass before we set another Time." But notwithstanding the apparent weakness of 'this *sliding scale*,' as they called it, our numbers increased; and during that year the "*Midnight Cry* and *Herald* of the *Morning*" was commenced. When Elijah reached Jericho, the Lord said "Go to *Jordan;*" and instead of "*giving it up*," they made a new start. So did we, and to the utter disgust of "the sons of the prophets who stood afar off."

We had hardly passed the 7th month of '74, when the light came out as clear as a sun-beam, pointing to Feb. 14, 1875, as the extreme end of the 1335 days, when Daniel must "stand in his lot;" and Apr. 5, as the end of the Jewish year which closed the jubilee cycles which were to bring the beginning of the "times of restitution" [Acts 3; 21]. Jordan means judgment; and "begins at the house of God." Thus we started for the fifty days between Feb. 15, and Apr. 6; looking for the resurrection at the *first* date, and translation, at the *second*. Thus even the *crossing* of Jordan, with its two banks, had its parallel. When the 15th of Feb. came, we believed the resurrection had begun; that as the dead in Christ were to rise *first*, it was probably fifty days first; as with "Christ, the first fruits;" he rising fifty days before the Holy Spirit, "which was the earnest of the inheritance" (Ephe. 1: 14) was given. During that fifty days, answering to the crossing of Jordan by Elijah, some of us had strange expectations, no less than that the graves would be seen to open, and the saints appear. Now, however, we have learned more of what the Bible teaches; that they are raised "*spiritual* bodies;" and like the angels, cannot be seen without a *special* revelation. And further, we now believe the resurrection of the saints has *not* begun; that every man is to be raised in his own order; and at the end of the 1335 days the resurrection began with the prophets, the "order" to which Daniel belongs.

"And it came to pass when they were gone over, as they *still went on*, Behold, a chariot of fire and horses of fire, and parted them both asunder."

Though advised to "Give it up," we are still "going on," but to no *definite* point; for, although we are "in the time of harvest," and have clear Bible proof that the harvest does not end until the spring of 18-78, and that the tares are to be gathered in "*bundles*," first; yet it is not *certain* that the gathering of the "*wheat*," is the *last* work of the harvest. Hence, we are anxiously waiting for the completion of the gathering of the tares in *bundles;* viz. A complete or

ganization of those who by "going forth to meet the Bridegroom," are made to represent "the kingdom of heaven." When that is complete, so that all holding present truth in relation to this harvest message, or Time of visitation, have been "cast out," we shall look for Christ to *appear*. For this condition of things *must* obtain before he appears: "Your brethren that *hated* you, that cast you out for my name's sake, *said*, Let the Lord be glorified; but he shall appear to *your* joy, and *they* shall be *ashamed*" (Isa. 66: 5).

Somebody has got to fill this picture when he appears: That is be *hated* by their brethren: cast out for the good of the cause, and yet be in the right. I guess a good many would like to be in just this condition when he "appears;" and if, as some say, he may appear at any moment, they better hurry up and find some truth unpopular enough with their *brethren* to make them *hate* them. *We* are satisfied with "present truth."

"WISE AND FOOLISH."

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All have formed some kind of an idea as to how the events of the end are to be fulfilled; and very likely no two have had the same ideas in relation to it. Now while in the midst of these events, is it wise to give up *arguments* which were perfectly satisfactory last year and year before, merely because our imaginary picture as to *how* the end should come was not realized? Is it not wise rather to mistrust that we have been somewhat mistaken as to the character and and *manner* of events? I once preached that the end would come in '43–4, but did not then see the vision was to tarry. Prophecy was fulfilled by the very course taken; but *because* the vision tarried, as was foretold, some said, 'Give it all up.' In consequence of the tarrying and "slumbering and sleeping," great confusion followed, specially among those who attempted to re-adjust the prophecies; and because of this confusion, these tempters again said, "Give it up." In the middle of this long night, the *second* and last movement, the midnight cry, began; and we preached that the end would come in 1873. Our arguments were, mainly, that the 6000 years from Adam ended there; and the 1335 days of Dan. 12, in full years, also ended there. At last 1873 came and passed; "Give it up," again said these children of darkness. We answered, No! the arguments have not been overthrown, on the contrary they seem invulnerable; possibly "the day of the Lord', does not begin with the universal crash our imaginations have pictured; let us hold fast and wait for light. Light came, and we are fully satisfied the "day of the Lord" began in 1873, without even so much as an earthquake or the annihilation of a single nation. When accepting of that position, it became apparent that the 1335 days could be "*prolonged*," by a Scriptnral, and perfectly satisfactory argument. Again, we preached that the end of the world would come in the *seventh* month of 1874; but the time passed, and the world was not burned as some supposed that it would be. Now, if you do not give it up you are *dishonest*, said these messengers of the Evil one. Hold fast, said the blessed Spirit, Does it read "The burning of the human family is the end of the world," or "The *harvest* is the end of the world"? More light began to shine on our position which made us think we were in the pathway of the just "that shineth more and more unto the perfect day." What is the harvest? a period of time in which "one like the Son of man" and the angels are on earth doing a work. And the "wheat" is not to be gathered until at, or near its end. Then the harvest must *commence* before the living are taken; and yet *when* taken, they are, apparently, at their usual occupations, in the mill and in the field. This looks much as if the harvest would be a quiet work, unobserved by the world. If this is true, then indeed he comes as a thief. And as he was here forty days unseen save only by a few as witnesses of his resurrection, why *may* it not be here "in the days of the Son of man," as it was in the days of Noe; when they builded and planted, and knew not? and yet have all the other Scriptures in relation to the open manifestations come out just as we had imagined? He went away without uproar, and he comes in the same manner in which he went. There *seems* to be harmony here, and Christ compares his coming to "the days which were before the flood," and never to the flood itself (see Mat. 24:37; Luke 17 26.

Our imagination has not always drawn a truthful picture of events, and certainly the Jews did not have a correct idea of the first advent, and rejected the evidence of plainly fulfilled prophecy in consequence; is it not therefore wise in us to mistrust our preconceived ideas of the *manner* of the fulfilment, rather than reject clear and positive prophetic arguments? It stands us in hand at least to be careful that *prejudice*, or self-righteousness does not blind us.

But our great men and leaders, like J. V. Himes and Miles Grant, do not see these arguments. I know it, and am sorry for it. J. V, has been in the light, the movement referred to by our Saviour, in which the virgins all went forth with burning lamps. He fell into darkness, it is true; but we must all plead guilty to that, for "while the Bridegroom tarried, they *all* slumbered and slept.' And *his* lamp, viz. the prophetic light he had in the first movement, and which Christ

recognizes as a burning light, has turned to darkness—himself being the judge. The other great man and leader, M. G. *never* had this prophetic light. He was a School teacher in '43 times, and the only movements he has been in were those not recognized by the Saviour other than the time of slumbering. I do not say this to hurt the feelings of those who were in the '54 or '67 movements; but if I can read, only the going forth to meet the Bridegroom prior to the disapointment, and the going out to meet him under the midnight cry, are named as any part of the history of the "virgins" while they were *awake*. And we are not begging the question, in applying the parable, for these very men made this applicatlon, until they found that the parable, so applied, reproved themselves; *then* they came to the wise conclusion that the parable had been misapplied.

Those who have not been in the movement before the tarrying, nor that under the midnight cry, have never walked in the light referred to in that parable, more than have the orthodox churches; and what I object to in M. G., is that not being an Adventist, he assumes to lead the Adventists. And being a shrewd man he is, without their knowing it, leading backwards.

Holiness and sanctification, are beautiful words; and to have lived eleven years without sinning, an enviable position;—I believe it is eleven, it was eight years in the spring of '72. True he has sadly misused our other "leader," within this time, but as sanctification can be obtained independent of all special truth designed for the generation, possibly such a one can magnify the sin of a brother, *for the good of the cause*, and *unity* of "the east and west," without sinning.

Eld. Paton recently had an interview with him in Springwater; and M. G. took the position that the resurrection belongs under the sixth seal; but the *trumpets* were *all* in the future; and belonged after the sixth seal had ended. Brother P. in his quiet way, had him state his position over two or three times, so that he could not go back on himself and then referred him to Rev. 11: 15–18, where the reward comes under the last trumpet. M. G. saw that he was caught, and tried hard to turn the subject to something with which he was familiar, and he did, for he very cordially invited the brethren to "give it all up." He then went to see brother Cogswell, at Dansville, and confidentially told brother C. that he "could tear these arguments all to pieces; there was nothing of them: come, Give it up."

We have concluded however, *not* to give it up, especially as the evidences of the truth of our position are increasing; and all the jots and tittles, as well as the great prophecies are coming into place.

THE THREE WORLDS,

It has been said, by professed teachers of the word, that enough was given in the sermon on the mount to save the world; thus while they *thought* they were honoring the Lord, they were virtually accusing him of having given a vast store-house of *unnecessary* truth. But the Bible is one; and all of its parts as necessary to its unity as are the various parts of our body to manhood.

This will be better understood after the reader has had a glimpse of the connected order and perfect system displayed in the divine science of Revelation. For instead of being a confused mass of facts, promises, and commandments, as many suppose, the Bible is a system of connected, and *progressive* truth. And no part can be *fully* understood without taking into account its relation to what has gone before, and what is to follow; "and no prophecy of the Scripture is of any private interpretation;" that is, to be applied *alone*, and independent of its relation to other parts.

"A science is a collection of general principles or leading truths relating to any subject, arranged in systematic order. And the science of God must be perfect," says Webster; and He is not the God of confusion. Therefore we ought to find *unity* and *system* in its highest perfection, as the leading characteristic of his word.

If the Bible is a systematic and progressive science, as we shall show, progressing from the lower to the higher; from the natural to the spiritual (1 Cor. 15:46); and dispensational steps occur in this plan, one can easily see that this arrangement must be taken into account before the subject can be understood, or even the meaning of the language as applied to each separate part, can be fully mastered. I will endeavor, therefore, in this chapter, to bring before the reader, first, a clear idea of the outline of what God has revealed; and second; a few of the general and distinctive features belonging to each dispensation or cycle of time.

Words are only signs by which ideas are conveyed, and mean more or less according to circumstances: thus; "condemned," "destruction," &c.; convey an entirely different idea under different circumstances. Many unsound men, and horses, were sent to the front in the time of the great rebellion, and were *condemned*. The word in this connection, however, conveys a very different idea from what it does in a trial for life, where it passes from mouth to mouth until it reach-

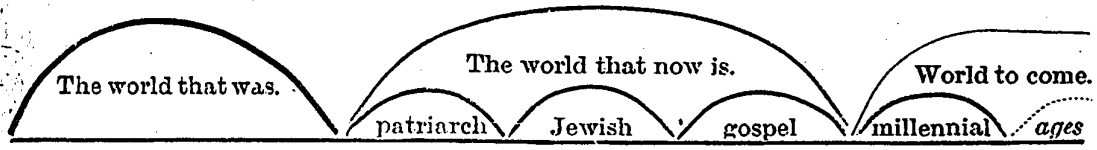
es the ears of the condemned man. Condemned to *what*, is what makes the difference. These immediate relations are readily acknowledged; but the great dispensational divisions of our subject, and the extent to which the meaning of language is limited by these, is not so readily observed by the ordinary reader; nor indeed can they be until such readers have a distinct knowledge of the character of these various stages in the one great plan of redemption.

Faith comes by hearing and understanding the word of God: "Understandest thou what thou readest?" said Philip to the eunuch. And the seed sown by the wayside, "is where any one heareth the word and *understandeth* it not (Matt. 13: 19). Hence, to read the Bible without understanding it, as so many do, is no better than to read the book of Mormon; for "it is seed sown by the wayside," and brings forth *no fruit*.

The three worlds refer, not to the heaven, earth, and hell, of the catechism, but to the world that was overflowed with water and perished (2 Peter 3: 5); "this present evil world" (Gal. 1: 4); and "the world to come (Heb. 2: 5). Each one of these are spoken of in 2 Peter 3: 5, 7, and 13, as a distinct "heavens and earth." And although this planet is the basis of all; and, as far as revealed, is to exist "world without end," yet the heavens and the earth are said to "perish," to "pass away," or "be *changed*," at the end of each great cycle of time: "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, *and they shall be changed;* but thou art the same, and thy years shall not fail" (Heb. 1: 9–12).

As these *worlds* come in succession, "the world to come," does not *exist* at the present time; hence, instead of being a world to which we go at death, as it has been made to mean in ordinary pulpit language; "the world to come," is that which is to follow this present world; just as the "world that was," is that which *preceded* this; and not the one from which we *came*. This truth lies at the foundation of the doctrine of the nature of man, the kingdom of God, and of the resurrection. Man cannot *now* exist in the world to *come;* because, as yet, there is no such world; and, said Christ, "My kingdom is not of *this* world;" and "Except a man be born again [born from the dead] he cannot see the kingdom of God."

These three worlds, or "heavens and earth," constitute the great outline, and general division of our subject.



Again; The world that now is, has been subdivided by three: the Patriarchal age; the Jewish age; and the Gospel age. And the world to come is also to be measured by *ages* (Ephe. 2: 7). And I will here remark, that the Greek word "*aion*," [age], is, by our translators, generally rendered *world*, the same as "*cosmo*. Hence, they make Paul say, in Heb. 9: 26; "Now once in the end of the world [*aion*] hath he appeared to put away sin by the sacrifice of himself." He appeared in the end of the Jewish *age*, to put away sin; and appears the second time, in the end of the *gospel aion*, to set up a kingdom; and in the *aion* which follows this, Christ and his saints are to "reign a thousand years." The kingdom is set up "in the days of these [Gentile] kings" (Dan. 2: 44); and he "reigns in the midst of his enemies" and *until* he has subdued all enemies; then follow ages of glory, the details and measure of which have never been told.

The reader can now see an outline of the whole revealed plan of redemption. In the world that was before the flood, man was left to himself and *utterly* failed. This present world has been one of progress; first, he called out a people, during the patriarchal age; then "the law was a schoolmaster to bring us to Christ; after that, the gospel age, in which this people, with the great Captain of their salvation, "are made perfect through suffering." And "the world to come" begins with the millennial age, during which Christ and his redeemed bride are to subjugate the nations, and bring the human family back to its allegiance; until "*every* knee shall bow, and every tongue confess;" and the knowledge of the Lord cover the earth, as the waters do the sea.

That there is a time to come when we are to be "kings and priests, and reign on the earth;" is a declaration of Scripture. And that during the gospel age, we are to suffer and "obey the powers that be;" is also the word of God: "The servant is not above his master; if they have persecuted Me, they will persecute you." "*All* that will live Godly in Christ Jesus, *shall* suffer persecution." But when one like the Son of man comes in the clouds of heaven, with power and

dom, that all peoples, and nations, and languages shall serve and obey *him*, then begins the age of *conquest;* "Ask of me, and I shall give thee the heathen, for thine inheritance, and the uttermost parts of the earth, for thy possession." And that this power over the nations is not conferred on the saints until the age of suffering is passed is self apparent, as well as proven by a host of Scripture testimony: (see Rev. 2: 26; Luke 19: 11, 12; &c. &c.). And Christ *says* his kingdom is not of *this* world; hence it must be of the world to come.

Those who do not accept this view, and there are two classes of such, reject the personal reign, and age of conquest; and blend the suffering and reigning, the cross and the crown, into one. The other class, while admitting the future and personal reign, deny the doctrine of the final conversion of the world. And claim that He comes only to destroy, and not to reign over the nations.

One cannot wonder that the Jews overlooked the age of suffering, but it is surprising how christians can overlook the age of conquest, in which Christ is to "reign until he has subdued all enemies." And when the kingdom is the Lord's, that "all the ends of the earth shall remember and turn to the Lord" (Ps 22: 27).

Either the kingdoms of this world belong to Christ *now*, or they do not; if they are *now* his in possession, how is it that they *become* his, under the sounding of the seventh trumpet? "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of his world are become the kingdoms of our Lord, and of his Christ; and the nations were angry; and thy wrath is come; and the time of the dead that they should be judged" (Rev. 11: 15, 18). God gave the kingdoms of this world to the Gentiles (Dan. 2: 38); and their time has not yet expired; and Christ said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." And yet it is only when "the kingdom is the Lord's, and he is the Governor among the nations," that "all the ends of the earth remember, and turn to the Lord."

I think it will be difficult to escape the conclusion that the kingdoms of this world do not become the kingdoms of our Lord, until the *gospel* of the kingdom ends. Nor can it be denied that the world will remember and turn to the Lord, *when* the kingdom is the Lord's. Who can read Ps. 96, 97, and 98, and fail to see that great and glorious things are to be done among the *heathen* after the kingdom is set up?

With this view; viz. that the "world to come" has not yet come; and that the time during which the Gentiles hold undisputed possession of the kingdoms, ends with this age; and that the object of the gospel was to "take out a people for his name," to become "kings and priests, and reign on the earth;" that it is in the age which follows the *gospel of* the kingdom, that the *kingdom* comes; that it is when the kingdom is *set up*, Christ is to "reign till he subdues all enemies;" and most of the difficulties in the application of Scripture will vanish.

Also bear in mind that in the Psalms and prophets, events belonging to all the different *ages* are often clustered together without chronological order; and that the only *possible* way to separate "and rightly divide the word of God," is to understand the true character of the events of each age, and let the prophetic statements arrange themselves in the age to which they naturally belong.

Take, for instance, Zach. 9: 9, 10; which *began* to be fulfilled in the Jewish age, but will be complete only at the end of the age of conquest. Take also Isa. 61: fulfilled to the middle of the 2nd verse at the first advent; while the remainder of the sentence belongs in the age of conquest, the exact dividing line, in this case, being drawn by the Lord (Luke 4: 19). This outline of the plan of redemption is proof that God is a God of order. We also have the measure of each of these *ages*, so that God's people are not in darkness so that "that day should come upon them unawares."

The world that *was*, measured 1655 years; and was forty days and forty nights in being destroyed. The world that now is, is to be forty *years* undergoing its baptism of fire [judgments]; and measures, 1st, the patriarchal age, 659 years: 2d, the Jewish age, 1845 years: 3rd, the gospel age ——— years. And in the world to come, the first age, or age of conquest, measures a thousand years. And the generations before the flood, including Shem, were *eleven*. The patriarchs born *after* the flood, were also *eleven*. The Jewish dispensation was under *twelve* tribes; the gospel dispensation under *twelve* apostles; and the age of conquest is to be under Christ, and the "twenty-four elders."

With all this system and order, and the exact length of each age, think you there is a link wanting, a break in the chain, the measure of the gospel dispensetion left a blank? It certainly is not; for although its measure has not been revealed in specific numbers, like the other ages, its measure is in the Bible, and can be brought out in *many* different ways. And, reader, we are at its *end;* and a transition period of "forty and two months," already commenced, ends the "harvest" of the gospel. And a period of *forty years*, already begun, ushers mankind into a new age, and a new order of events; and the "gospel of the kingdom" will be numbered with the past.

"Write the vision and make it plain on tables."

Daniel 8th and 9th. 1	"TIMES OF GENTILES."	BIBLE chronology. 3	DAN. 12. 4	Zion's Warfare. under the COVENANT OF *BLOOD*: & COVENANT OF *GRACE*.	JUBILEES. 6	REV. 17th 7
7 Weeks. | or 490 years; and 62 Weeks. | ended at the first 1 Week. Advent Ballance of the 2300 is 1810 years, and ended at *about* A. D. 1843. But the "vision," and "Bridegroom" *TARRIED.*	B. C. 606. 1260 ×2 2520 A. D. 1874 1914 40 2520	1656 427 430 40 6 513 70 B. C. 536 A. D. 1872 6000	A. D. 538 or 1 2 6 0 d a y s 1798 1 2 9 0 d a y s 1828 9 1 8 3 5 d a y s ended between 1873 and 1875.	198 40 6 450 513 70 B. C. 536 A. D. 32 1845 1841½ 30 Harvest 3½ Crucifixion A. D. 33 1841½ 30 Harvest 3½ 1 8 4 5 years	6 450 513 Captivity 969 70 B. C. 536 50 times 50 are 2500, or a jubilee of jubilees; but *to* the last one is only 2499 years. 1874 3449	19x50 are 950; or 19 *less* than 969: hence, the last jubilee under the law, ended 19 years before the captivity. There remains 51 cycles of 49 years each, or 2499; and added to 950 make 3449.	The ten "horns," [divisions], are, 1 France, 2 Germany, 3 Austria, 4 Switzerland, 5 England, 6 Spain, 7 Portugal, 8 *Lombardy*, 9 *Romania*, 10 *Ravenna*, the three overturned by the papacy. The seven "heads," [governments] have been, 1st. Consular, 2nd. Imperial, 3rd. Gothic, 4th. Papal, 5th. Republican, 6th Restored papacy, or "Image of the beast, 7th. Kingly: under Victor Emanuel "Eighth" [yet future), INTERNATIONAL-*commune:* or "peoples, and multitudes' and nations,' *without* a head

NO. 1. DAN. 8. & 9.

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The 2300 days of Dan 8: 14, was the '43-4 argument; and the "days" ended at about that time; but the vision tarried. It did not say the sanctuary should be cleansed "at the end of the days;" like the exact statement of Dan. 12: 13; but simply that there should be so many days, and "the sanctuary should be cleansed." The word *then*, "*then* shall the sanctuary be cleansed," does not occur in the original (see Englishman's Hebrew Concordance; and many French and German translations). Nor do the 2300 days *cover* the cleansing; that, whatever it may be, was to transpire *after* the days end, as is clear from the text itself. A parallel is found in Gen. 15: 14: where the *inference* is that they would come out *at the end* of the 400 years; but it did not *say* so, and is worded so that it does not clash with Exo. 12: 41. If the sanctuary had been cleansed at the end of the days, the vision would not have tarried; but the answer to Daniel was so worded as to give room for the tarrying, though the fact that it would tarry is found only in other Scriptures.

The argument stands thus; "Seventy weeks are determined (cut off) on thy people, and thy holy city" (Dan. 9: 24). Seventy weeks are 490 years, which, from 2300 leave 1810; and 69 of these weeks reached to "Messiah the Prince." *Messiah*, means the Anointed [John 1: 41 *margin*]. He was not the *Anointed* until his baptism; nor did he *come* until then [Acts 13; 24]; from which one week of the seventy remained. Christ was crucified in the spring of A. D. 33: and the argument in '43 was that he preached 7 years, and that the last week of the 70 ended at his death. And hence, 1810 years after, the days would end.

That was an argument no one could answer; and the "virgins went forth to meet the Bridegroom;" but He tarried; the 2300 days had ended, and the sanctuary was not cleansed. "No prophecy of the Scripture is of any private interpretation." If that of the 2300 days was the *only* prophecy, and contained *all* the truth, it might be successfully maintained that "the time appointed" for the end *must* be the *end* of the 2300 days. But as a single prophecy contains only part of the truth on any subject, the above conclusion does not follow. Hence I can believe those days have ended, and the tarrying came, in the right place.

The only point in which I now differ from the '43 position, is that Christ made the sacrifice to cease in the *middle* of the week; and so preached only three and a half years. It was claimed that the seventy weeks determined on the Jews must have ended at the death of Christ; for there all favor to the Jew as such, ended; their house was left desolate, and their city ceased to be "the holy city." I admit that Jerusalem ceased to be the holy city at that time, but all special favor to the Jew did not end at the death of Jesus, the commission was given to preach the gospel to all nations *beginning* at Jerusalem. And, doubtless, the time determined on the Jew did not end until the last half of the seventieth week had ended; which was probably the point of time at which the gospel reached Cornelius, the first Gentile. Still, the '43 position on the 2300 days was, in the main, correct; and the position that those "days" are ended cannot be overthrown.

No 2. *TIMES OF THE GENTILES.*

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The four Gentile governments, Babylon, Medo-Persia, Grecia, and Rome; are represented in Dan. 7, as four great beasts; the lion, the bear, the leopard, and the great and terrible beast. The empire of these beasts over God's people, had a beginning, and is to have an end; for Christ said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24). Gentile rule began when Zedekiah, the last prince of the house of David was dethroned at the beginning of the 70 years desolation of Jerusalem (2 Chron. 36: 20). It was then the diadem was "removed, to be no more until He come whose right it is" (Ezek. 21: 25, 27); and in the meantime, these four great beasts fulfil their time.

If you will add up the figures on the chart in the next column, No. 3; beginning at the 70, then the 536 B. C. you will see that the 70 years desolation began B. C. 606. And that is the date of the beginning of "the times of the Gentiles." Add 606 to 1874 and it makes 2480; and that many years have already passed, and the times of the Gentiles are not yet fulfilled. But according to Dan. 12; they end with a time of trouble such as never was since there was a nation. And a man, or nation, must *live*, in order to experience trouble. Hence, whatever men may say, God's plan is for the nations to *live* during this trouble and become subjects of the "people of the saints of the Most High." And there is very clear evidence that forty years is the length of this time of trouble. Add the 40, and the total is 2520, or 7 prophetic times. Three and a half "times," [a day for a year], measure 1260 years, in Daniel and Revelation; and 7 times is *twice* 1260, or 2520. And in Lev. 26; 17, 18, we learn that those that hated God's people should rule over them "*seven times*." That time is nearly fulfilled, 40 years more will complete it; and the time of trouble with which it begins has already commenced; and these arguments are supported by facts.

Nebuchadnezzar was a type of mankind: As God gave Adam dominion (Gen. 1: 58), so he gave it to Nebuchadnezzar (Dan. 2: 38. Adam lost his dominion, but it is to be restored; (Acts 3: 21). Nebuchadnezzar was driven out to herd with the beasts of the field until "*seven times* had passed over him" (Dan. 4: 25). But his glory and kingdom was restored to him (ver. 34). In the vision, a tree was cut down, but the "stump-root" was left (vers. 14, 15). And the explanation is that the root would sprout again (ver. 26). "The Root and Offspring of David," is the part of the human family that retains the life giving principle; and through Him, the dominion will be restored. The evidence is that the kingdom willbe restored as a 'stone,' in 1878; and by the end of the 40 years, will have "broken in pieces these kingdoms," and "become a great mountain" (Dan. 2: 34,35). And during this *breaking* process, the conversion of the world will be accomplished (Isa. 26: 9; Rev. 15: 4). But this conversion is not to the "high calling" of the *gospel. That* must be secured, if ever, before the "time of *harvest*" ends. And yet, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee; for the kingdom is the Lord's, and He is the Governor among the nations" (Ps. 22: 27, 28). *Praise ye the Lord.*

No. 3. THE CHRONOLOGY.

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This subject is of the first importance; for it is the key to almost every other argument. The explanation *here* must necessarily be brief; and those who desire to make themselves masters of this, the key to the whole chart, must refer to the August No. of the "*Herald of the Morning*"—those who have it not can obtain it by enclosing a ten cent stamp, and their address, to N. H. BARBOUR; Rochester N. Y.

The first period, 1656, is the time from Adam, to the end of the flood. If you will figure this for yourself it will give you an idea of how the chronology is made. Turn to Gen. 5: 3, you get the age of Adam when he begat Seth; mark it down; and then see how old Seth was when he begat Enos (ver. 6) without any regard to the full age of Adam, as his *age* is no part of chronology. You find that Adam lived 130 years and begat Seth, and Seth lived 105 years and begat Enos. Now take the age of Enos when he begat a son, and add it to the above, and so on with each one until you come to the birth of Noah. You have nothing to do with Noah's children but must now find the age of Noah when the flood ended. Compare Gen. 7: 5, and 11; and 8: 13; and you will learn that the day he entered on his six hundredth and first year, the waters were dried up. Try this and see if you make it 1656 years from Adam to the flood. For further detail, criticisms &c., you must refer to the "*Herald*," as above.

The 427 is from the flood to the death of Terah, and covenant with Abram. The 430 are from the covenant to the law. The 40, is the time in the wilderness. The 6 is from that to the division of the land. The 450 is the time from the division of the land to the beginning of the space of forty years in the which Saul reigned. The 513 is the time under the kings. The 70 years is the time Jerusalem was desolate, and the land enjoyed her Sabbaths. The 536 is from the end of the captivity to the beginning of the Christian era. The 1872 is to the autumn of our year 1873. This is the *only* chronology that even *claims* to be a *Bible* chronology, all others, including Bishop Usher's, found in the margin of our Bibles, take Josephus, for some 50 years, in *place* of the Bible.

NO. 4. DAN. 12.

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"And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days; blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days" (ver. 11).

We understand the abomination that maketh desolate to be the Roman church, because God has given her that name and character in Rev. 17: "On her forehead was a name written; Babylon the great the mother of harlots and *abominations* of the earth; which abominations [mother and daughters] are all church-state organizations. But *she* was the one that "maketh desolate," for she was "*drunken* with the blood of the saints."

This abomination was "*set up*," when she took her seat on the beast (ver. 3). In other words, when the church was supported by the civil power. This occurred in A. D. 538, or the spring of 539; for the Goths, who were opposed to the Catholics, had held the government for many years prior to the above date; but in the summer of 538, they lost most of their power in Italy; and the people changed their allegiance from the *Arian*, to the *Catholic* party. The exact time when these provinces of Italy gave their support to the Catholic party, is the exact time when the abomination was set up; or the "beast," commenced to carry the "woman."

This power, when once "times and laws were given into its hands," was to hold them for 1260 years. But those years ended in 1798; for at that time, times and laws were taken out of its hands. The 1290 days ended about A. D. 1820, when the waiting

time," or Advent movement began. The 1335 "days" ended between the spring of 1873 and 1875.

There is an argument showing that the abomination was not set up until the spring of 539; which makes the 1260 *almost* a year short; for we know they *ended* Feb. 15, 1798.

Then there is a Bible argument showing that the 1335 years, *beginning* almost a year this side of the spring of 538, were "*prolonged* almost a year; thus gaining nearly two years; so that they ended Feb. 14th, 1875; and thus harmonize with the other prophetic periods. At the end of these days Daniel was to "stand in his lot." And as every man is raised "in his own *order*," the order of *prophets* must have been raised at that time. And those days ended since the "harvest," or "end of the world" began; and therefore, these events of the judgment *must* be having their accomplishment.

"The time of the end," so often mentioned in this prophecy, *began* in 1798, at the end of the 1260 days; but do not end until the end of "the times of the Gentiles;" a period of time reaching 40 years beyond the end of 1874; and covering the time of trouble, and of these great *revivals*, upon which the world have now entered.

No. 5. *ZION'S WARFARE*
In two equal parts.

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Every one knows there has been a Jewish, and a gospel dispensation. That one was represented by twelve Tribes, and the other by twelve Apostles. And that 24 elders are represented as before the throne, in the kingdom (Rev. 4, 4). These two dispensations, one of circumcision in the flesh, the other of circumcision in the heart; the one a covenant of *BLOOD*, the other a covenant of *GRACE*, represent the two parts of *Zion's warfare;* which is to be "*double.*" For in Jer. 16: 9–18, we learn that God would cast off his people for a time, but would eventually bring them again into their own land, and *first* I will recompense their sin and iniquity *double* (ver. 18). Then in Zach. 9: 9-12; we learn *when* the double or second half began, viz. when Christ rode into Jerusalem; "Even to day do I declare that I will render double unto thee" (ver. 12). Then in Isa. 40: 2; we learn that when they shall have received double, their warfare, or *appointed time* (see margin), is accomplished."

Now it is a fact that these two dispensations are of equal size and of equal measure, and are parallel in almost every feature; as will be seen.

THE PATRIARCHAL AGE.

The Patriarchal age was a one-man age; that is, one man represented God's church. Of all his father's house, Abram alone was chosen. Of his family, Isaac the son of promise was taken. Between Esau and Jacob the younger was chosen. But at his death, a change occurs; the one-man age ended and the church of God is embodied in the "Twelve Tribes of Israel;" and to be no more changed until Shiloh come. But at the resurrection of Christ He became the head of a new race of spiritual sons, and in him, the one-man age was restored.

THE JEWISH AGE.

At the death of Jacob, the sceptre was conferred on the tribe of Judah "the sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall be the gathering of the people" (Gen. 49: 10). This is the measure of the Jewish dispensation, or the children of Israel after the flesh; from the death of Jacob to the death of Christ. The coming out of Egypt, receiving of the law, entrance into the promised land, or captivity, were mere incidents in their history. "The law was added by reason of transgressions" (Gal. 3: 19); and the captivities were added for the *same* reason. From the death of Jacob to the death of Christ, was 1845 years, *to a day*. And there is satisfactory evidence that just 1845 years from the death of Christ, where Zion's warfare will be *double*, the gospel dispensation will end.

Date of the death of Jacob.

From the covenant to the law, was 430 years (Gal 3: 17). The covenant, which was the promise of the land (Ps. 105: 9–11) was made when Abram was 75 (Gen. 12: 4–7). Isaac was born 25 years after, or when Abraham was 100 (Gen. 21: 5). Jacob was born when his father was 60 (Gen. 25: 26). He died at the age of 147 (Gen. 47: 28). Hence from the covenant to the death of Jacob was 232 years. And we have a right, from these positive statements, to claim that it was *just* 232 years. The 430 years from the covenant to the law was fulfilled the self-same day they came out of Egypt (Exo. 12; 41). They came out on the 15th day of the first month (Num. 33: 3). As the 430 years were just 430 to a day; and ended on the 15th of the first month, they must have began on that day; therefore the covenant with Abraham was made on the 15th day of the first month. And Jacob dies just 232 years after; and therefore on the 15th day of the first month, 198 years before the exodus. Then they were 40 years in the wilderness (see chart), 6 years to the division of the land; 450 under the judges; 513 under the kings; 70 years captivity; 536 to Christian era. And Christ died on the 15th day of the first month, or day after the passover (Matt. 26: 19, and 27: 1), in A. D.

33. That would be 15 days after A. D. 32, ended. Hence, it takes *all* of A. D. 32, Jewsh time, and 15 days into 33, to bring us to the death of Christ. And from the death of Jacob to the death of Christ, is, as you will see by adding up the figures, just 1845 years.

The Jewish dispensation was not only represented by twelve Tribes, but ended with an advent of Christ and a time of harvest, belonging *exclusively* to that fleshly house of Israel (John 4: 35–38, and Matt. 15: 24). This gospel of the kingdom also closes with an advent of Christ and a time of harvest (see Matt. 13: 30). Again; the two are parallel even in their worship; the Jew had his priesthood, altar, sacrifice, tabernacle, temple, incense, &c. ("See thou make every thing after the pattern shown thee in the holy mount"). We have the "tabernacle not made with hands;" "the incense offered with the prayers of saints;" "a High Priest who appeared in the presence of God for us;" a sacrifice &c.. Only theirs were earthly, and ours are heavenly. But both are a part of the one great plan, for Zion's warfare is *double;* which means two *equal* parts. They were carried captive into literal, and we into mystic Babylon. "My people go ye out of the midst of her" (Jer, 51: 45), was said to them; and "Come out of her my people" Rev. 18: 4), is said to us.

Again; these two dispensations, or two covenants, are represented by the two cherubim over the mercy seat (1 Kings 6: 25, 27; and Exo. 25: 20). One of these cherubim extended its wings from the one wall to the center over the mercy seat; and the other from the other wall, to the mercy seat. And their faces looked inward towards the mercy seat. The first covenant looking forward to the great sacrifice, and the other back. "And both the cherubim were *of on measure, and of one size*" (1 Kings 6: 25). These cherubim were made of "olive tree" (ver. 23); and in Rev. 11: 3, we learn that the "two witneses" are the two olive trees, and two candlesticks, the source of light. And these are the Old and New Testaments, or the two covenants. The Scriptures in the days of Christ were the Old Testament, and they "testified of him" (John 5: 39). "The works that I do bear witness of me" (John 5: 36). These are recorded in the New Testament, the other "candlestick." "I receive not testimony from MAN" (John 5: 34), excludes all other witnesses but these two.

Thirty years before the beginning of the first harvest, there was a movement reaching from the wise men of the east, to the babes of Bethlehem. Thirty years before *this* harvest to the gospel age, which began on the 10th day of the 7th month occurring in October, 1874, there was a movement in which the "virgins took their lamps and went forth to meet the Bridegroom" (Mat. 25: 1).—I refer to the Advent movement culminating in the tenth day of the seventh month of 1844. Six months before the harvest at the first advent, there was a message to make manifest the coming of Christ, and the harvest (Matt. 3: 12). Six months before this harvest began, there was a *jubilee message* to make manifest the truth that Christ, and the harvest of this age was due.

From the death of Jacob to the death of Christ was 1845 years, to a day, as has been shown. But this was cut short 5 days, thus; Christ rode into Jerusalem, and ended their probation *five days* before his death (compare John 12- 1, 12; and Luke 19: 40–42). There is also a shortening *here* of 5 days. Christ died on the *fifteenth* day of the first month A. D. 33; from which, to the *tenth* day of the 7th month 1874, is 1841 years and 6 months *lacking five days.*

The first harvest lasted three years and a half, or during Christ's personal ministry. Therefore from the death of Jacob to the *beginning* of that harvest was 1841 years and 6 months. This harvest will last 3 and a half years, for the measure, 1845 years reaches from the death of Christ, in the spring of A. D. 33, to the spring of 1878. But if the parallel holds good, gospel probation will end *five* days before the 15th day of the first month, in 1878.

KEY TO No. 6.

The Jews kept six kinds of Sabbaths, but failed of keeping the seventh (Heb. 4). They kept the 7th day, the 7th week, the 7x7 and 50th day, the day of Pentecost. They also kept the 7th month, the 7th year, and the 7x7 and 50th year, the year of jubilee. The jubilee was the time of restitution of all things (Lev. 25: 8–16).

The Sabbaths, it will be noticed, are multiples one of another. Thus; the *fifth* Sabbath was the 7th year; that multiplied into itself (see Lev. 25 8), was 49 years, and the 50th was the jubilee. To carry this out to the 7th and last Sabbath, which completes the system requires that the sixth Sabbath, or 50th year, be multiplied into itself. And the system of Sabbaths, being a part of the law, cannot pass away until it is fulfilled (Matt. 5: 18). Hence, if we can learn when the last jubilee under the law ended, 50x50 years from that, should introduce us to the beginning of the great antitype or the jubilee of jubilees, the Sabbath "that remains to the people of God."

No. 3, the Bible Chronology, which is a key to all the prophetic periods, makes the time from entering the promised land, to the end of A. D. 1874, 3449 years. As may be seen by adding up the figures, beginning with the 6 years, and adding 2 to 1872.

That the Sabbaths to the land began at the time they entered the land, see Lev. 25: 2; from which time, until the captivity, the jubilees

remained in force; which, as seen on the chart, was 969 years. And we can tell when their last jubilee ended by counting off the 50'ts from where they began. In 969 years there are *nineteen* 50ts and a fraction of nineteen years over; for 19x50 are 950. So we know their last jubilee ended 19 years before the captivity.

The captivity lasted 70 years, and ended in the first year of Cyrus, B. C. 536. Now to this 19 years, add the 70, the 536, and A. D. 1875, and you have 2500 years. And a jubilee of jubilees, or 50x50 is 2500.

A sabbatic cycle was 7x7 or 49 years; and the 50th, or jubilee year was *added*. Hence, in multiplying 50 into itself, 50 jubilee years are included. Therefore the last year of the *last* 50 would be the beginning of the *great* antitypical jubilee, or "restitution," (Acts 3: 21). So the time from the last jubilee under the law, to the beginning of the times of restitution, is 2499 years. Therefore, with the end of the Jewish year 1874, which was Apr. 5th, 1875, ended this great cycle.

But there is another way to reach this same conclusion by a prophetic argument.

The 70 years captivity, as it is called, were really designed as *Sabbaths* to the land (2nd Chron. 36: 21). As the land did not keep its Sabbaths according to the *law* (Lev. 26: 34,-35), God made it *desolate* until it had enjoyed its Sabbaths [2 Chron. 36: 21]; and he made it desolate 70 years; which proves 70 to be the full number of cycles in the sabbatic plan. And yet these 70 are not a part of the *system* of Sabbaths, but only a *key* to the number of cycles.

Now from the time they entered their land, and this system of jubilees began, to the end of 1874, is, as we have seen, 3449 years, And 70 of these sabbatic cycles, 19 with a jubilee, or 50th year, and 51 without a jubilee; make just 3449 years. Thus. 19 cycles with a jubilee would be 19x50, or 950 years; and 51 cycles without a jubilee, would be 51x49, or 2499 years; and together, make 3449. And, therefore, like the other, ended with the Jewish year 1874; viz. Apr. 5th, 1875.

KEY TO No. 7.

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When the Revelation by John was given, three of the four "beasts," of Dan. 7; the lion, the bear, and the leopard; Babylon, Medo-Persia, and Grecia, had passed away. Hence "the beast, having seven heads and ten horns," must refer to the fourth, or Roman empire. Rome has had two characters, sometimes called pagan and papal; but the division is more properly classed as civil, and ecclesiastical. As a civil power, it is called "the dragon" (Rev. 12). As a religio-political power, it was "the beast" of (Rev. 13). While in Rev. 17, the two characters, civil, and ecclesiastical, are kept distinct; "the beast having seven heads and ten horns," meaning the empire, and the "woman" representing the church.

A "harlot," in Bible language, means a church, the bride of Christ, united to the world. Hence, not only the Roman, but all other churches of that kind, are harlots.

Beast, and dragon, really mean the same; a dragon is a *beast*, but all beasts are not dragons. These distinctions must be recognized, as this 4th empire, though *one*, is represented under *three* distinct phases, as will be seen. And the name "*beast*," applies to each.

The "dragon," (12th chapter) is the empire as a purely political organization. The "beast" of chapters 13, and 17, is the empire *under* a religious organization; but in chapter 17 the church and state are represented separate, or as *capable* of separation. For "the peoples, and multitudes, and nations, on which the woman sitteth," are to throw off both civil and religious control, and go to destruction as a headless beast, or "*commune*," as we shall see. These three elements of the empire are now beginning to separate; and are known in political parlance as the monarchial, the religious, and the republican divisions now organizing.

But in *Bible* language they are known as "the dragon, the false prophet, and the beast" (Rev. 16: 13). In Rev. 17: 18; the empire as an ecclesiastical polity is "that great city that reigneth over the kings of the earth." And in chapter 16: 19, "the great city," viz. the empire as united under the church, was seen "divided into three parts." And this division was the immediate precursor of its fall. And these divisions are *now* taking place.

The monarchial element, and the people, have always existed; but since the empire has been christian, they have been in subjection to the ecclesiastical element; and during this time, were said to be "in the bottomless pit; or, "not to be." Ver. 8: "The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and *go* into perdition." The empire *was*, as a *beast*, or civil power, before it became papal,. After which it *was not*, for it had become an ecclesiastical power. But it is to ascend out of this bottomless pit. Hence is "the beast that was, and is not, and yet is." "Here is the mind that hath wisdom, the seven heads are seven mountains on which the woman sitteth, and there are seven kings." The woman sat upon the beast having *all* the heads; in other words she represents the empire, or that "great city," Rome; which has been supported by seven governments, and is built on seven hills.

That "mountain," means a government, see Jer. 17: 3, 4; and 51: 25; Dan. 2: 35.

These seven heads, or governments, exist only one at a time, for in ver. 10, it says "five are fallen, and one is, and the other is not yet come." The Consular head, or government, was in existence when the empire began its prophetic career at the time it conquered Grecia; and ended B. C. 27; at which time Augustus Cesar declared himself emperor. The Imperial head, No. 2, ended at

about the middle of the 5th century, at which time the empire was divided and the Goths assumed control of Rome. The Gothic, or 3d head, fell in A. D. 538; and Rome was given into the hands of papacy. No. 4, the Papal head fell in 1798, at which time a republic was proclaimed. The Republican, or 5th head fell in less than two years, and papacy, in a *new* character, the "image of the (old papal) beast" took its place.

This Image head, or No. 6, restored by the first Napoleon, governed Rome from 1800 to 1870, when, with the fall of the *second* Napoleonic dynasty (the 2d horn of the two horned beast which gave it life (Rev. 13:11) it also fell. The present government under Victor Emanuel, is therefore the 7th and last.

During the existence of the 6th head, viz. from 1800 to 1870, the judgment has been executed on the papacy; that is, "the (ten horns, or divisions of the empire) have hated the harlot; and have made her naked and desolate" (ver. 16). In speaking of these events in Dan. 7:26, it says, "But the judgment shall sit, and they shall take away his dominion, to *consume and to destroy it unto* the end." And the standpoint of the prophet, as this whole vision passes before him, is *during* this judgment on the harlot, (see ver. 1 and onward), and *during* the existence of the 6th head. Hence, he could say *five* are fallen, and one *is*, and the *other* is not yet come; and when he cometh, he must continue a short space (ver. 10). "And the beast that was, and is not, even *he* is the *eighth*, and is of the *seven*, and goeth into perdition" (ver. 11). The beast that was, and is not; is the one which carried the woman and was in the bottomless pit; viz. "the peoples, and nations, and multitudes," on which the woman sat (vers. 3, and 15). But it is that beast *after* its last head has fallen; therefore it is the peoples, and multitudes, without a government; the *International Commune* or "red republican" element now developing, but does not fill its place as the "*eighth*," until the fall of the present government of Rome.

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OUR PAPER.

Although subscriptions have been coming in on an increased ratio during the last few months, yet I have concluded to stop its issue, as a monthly paper, for a time at least. Not for lack of means; for since the first No. of the "*Midnight Cry*," or of the "*Herald of the Morning*," I have never been forced to *ask* for money; nor have I ever lacked for any thing. The Midnight Cry was stopped because the story was all told. And with these arguments now complete in the back numbers of this paper, the evidences of our whereabouts are given to the readers.

I cannot devote the paper to any thing but the one subject of *present truth;* nor can I devote my time to any other subject. If it is continued for the benefit of *new* subscribers, a re-publication of these arguments would have to follow; and this is *not* necessary for those who have taken it from the first. Nor indeed to any one, so long as the back numbers can be supplied. Hence, I had thought of re-writing our whole position, with all present light, in book form. A brother in Pittsburgh Pa. suggests its publication in *parts*, so that single lectures, or subjects, may be circulated separately, or all in one volumn, as circumstances may demand. This advise I think is good, and shall follow it; and continue to issue the paper *occasionally*, as new facts may develope, or advanced light shine upon the pathway.

Many write that upon receiving the paper and reading it, they send it to others. This is not wise. Having written them often, and presented them from the lecturers stand many times, I find that a re-reading, or at least a mental rehearsal is a continual necesity to my faith; almost as much as is daily food to my body. And how faith can be sustained without a continual supply of food is beyond my comprehension: "Thy words were found, and I did eat them; and thy word was the joy and rejoicing of mine heart" (Jer. 15:16). "And they are new every morning."

Those who have given away their back numbers should send for more, with six cts. for each number wanted; as transient numbers must have a penny stamp. To new subscribers I have generally sent the back papers. If those who have not had them *all* will let me know which, I will send them *free*, as regular numbers require no stamp. There will still be a balance due to all; and I would suggest that it remain on my book so that the *occasional* issues [perhaps quarterly] will be coming to you.

Back Nos. as above, will be supplied as long as I have them. A few have sent pay for the second year; to such I will send one of the prophetic *charts* advertised for 50cts. but which, counting my own labor at a low price, cost, I find, more than I ask for them, or you can have a book, when published. And others can have what is due them, in either of these offers, if they prefer it.

The chart, which is still offered at 50cts, should be in every family who feel an interest in these things.

The price of the book [of about 260 pp] in cloth, will be $1,00; in paper 50cts.; the expense of the plates for the first edition will be *about* $350,00. Those *wishing* to help me in this, can order one or more copies of the whole book or single part.

The first part will be a pamphlet of 32

pages, entitled, "*The Three Worlds.*" The article in the present number with this title gives an idea of the general character, but not of the manner of *handling* the subject. I shall aim to make it *particularly* appropriate for general distribution It can be mailed at 10cts. a copy, or $4,00 a hundred; and sent by express at $25,00 per 1000.

In ordering back Nos. of this paper remember there was none for November; or for February.

TRUTH AND ITS OBJECT.

J. H. Paton.

Throughout the Scriptures there is a clear contrast between the church and world: the one is "in the light," the other in darkness.

This statement need only be made to be admitted by every Bible student; but while all admit the *fact* a great difference exists among them as to the interpretation. One class maintains that "light," is a condition of the heart, in which there is joy, peace and happiness, arising from a conscious friendship and communion with God; and which may be attained with or without much Bible truth. Another class maintains that light is pure knowledge of the plan of God in his dealings with the children of men. We are confident these are both extreme views, and that the truth lies somewhere between them.

We believe it is neeessary to the christian life to know the truth in some degree; and while we admit God could impart, as he has in the past, a knowledge of the truth by direct inspiration, we have no right to expect him to ignore or belittle what he *has* revealed; and therefore we must learn the truth from the Bible. It is also true that a knowledge of mere theory, however perfect in outline, is not in itself, sufficient for sanctifying purposes. It is necessary to catch the spirit of the truth, as well as the letter; or as the Apostle expresses it *negatively*, of them that perish, "because they receive not the *love* of the truth, that they might be saved." And those thus condemned, are led into delusion, to believe a lie; and instead of believing the truth, have pleasure in unrighteousness. As much as to say. if they had taken pleasure in the truth they would not have been left to believe a lie. And establishing the fact that there is a necessary relation between the knowledge of truth, and its practicle effects. Jesus gives us the principle in John 17: 17; "Sanctify them [the disciples] through thy truth; thy word is truth." The apostle recognizes it in Heb. 6: 1–6, as well as in many other places, and urges advancement in knowledge, even to perfection, to avoid "falling away." It is clearly the spirit of all the teachings of the Bible that to believe the truth, to obey, and to enjoy, are a trinity in the christian life.

In order to receive saving, or sanctifying truth, a condition of heart is necessary; for only such as receive the word [seed] into "honest and good hearts," bring forth fruit (Luke 8: 15).

All truths are not saving truths; in fact no truth can sanctify except when applied at the right time and right manner. "No man can come to me except the Father which hath sent me draw him" John 6: 44. And the great body of revealed truth is given "that the man of God may be thoroughly furnished unto every good work. It is not so clear that all who are drawn "follow on to know the Lord" unto perfection; for some "draw back," "sin wilfully, after having received the knowledge of the truth:" an offense unpardonable "either in this world, or the world to come."

Many are offended at, or afraid to meet, John 6:44; evidently because of their clouded view of the destiny of the human family, supposing that the untaught, or undrawn, are by virtue of that fact doomed to eternal woe, or eternal death. But let the beauty of God's dealings be seen, and the truth enters the heart, that "that was the true light that lighteth *every man* that cometh into the world;" and that Christ "gave himself a ransom for *all*, to be testified in due time." And that only for those who sin wilfully after having come to a knowledge of the truth there remaineth no more sacrifice for sin," and much of the sadness would be removed from truly pious hearts; a clearer view of the character of God as both a just God and a Saviour, will be gained; and much of the darkness will be removed from many such passages.

My sheep *hear* my voice, and I know them and they follow me, and I give unto them eternal life." He not only knows them but they know him, "and a stranger they will not follow, for they know not the voice of strangers." Is there then any danger of the children of God being carried away by the cunningly devised fables of men? Will a candid investigation of any subject claiming to be drawn from the Bible, be ruinous to the cause of true religeon? "My sheep hear *my* voice;" then whoever has the truth can present it, and the wise servant can only thus feed the flock of God. While the voice, or words of the Chief Shepherd are to many but an empty sound, to those who are in the Spirit, they are "meat in due season."

There are first principles to be preached to the world, for obedience unto remission of sin; but the elementary will not sustain the christian, nor develop a character that will fit him for a position of honor in the kingdom of God, or the glorious work in

the "ages to come." He must grow; and in order to grow, must be fed; and infinite wisdom has provided an inexaustible supply of truth for the express purpose. And who will deny that what God has provided is adapted to the end in view, the development of the "royal priesthood" of God? And what has he provided? "The sure word of prophecy," I answer; the light of the church, except what pertains to preparation of heart to understand the "law and the prophets."

This says one, is your hobby; so far as this subject of "meat for the household is concerned, it *is* our hobby; and we are in good company. ["The testimony of Jesus is the spirit of prophecy;" and his voice, and the voice of the prophets are one.] Whatever may be the value of *other* Bible truths [and all are essential in their place] no one will deny that the coming and kingdom of Christ is the great head-light of the church. And it *ought* to be admitted that it is prophecy, "Whereunto ye do well that ye take heed," that lights the way to that goal.

All therefore which God has seen fit to provide, or make known in reference to the hope of the church, is necessary to complete developement; else God has spoken in vain.

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IS CHRISTENDOM RETROGRADING?

The idea obtains, in the christian world at the present time, that if they can settle down to a few of the essential or first principles of the gospel, unity and strength will follow. And great efforts are beiug made by the various denominations in this direction; and union metings are every where being held. And they appear to be successful so far as *unity* is concerned. But it is well to ask, Are they not sacrificing christian development, growth "in grace and in the knowledge of the truth"?

Going back to "a few of the first principles, on which they can all *agree*," is going back to infancy, a second childhood; "For every one that useth milk is unskilful in the word of righteousness; *for he is a babe;* . . therefore *leaving* the first principles, let us go on to perfection;" urges the apostle in Heb. 5: 13, and onward.

The above course is virtually saying, Let us one and all become babes, and all alike unskilful in the word, and we shall have unity. And this is just what they are fast accomplishing. But we can see in this second childhood of christianity, the unmistakable symptoms of old age and dissolution. Nor is the fact that the nominal church is in its dotage, contradicted by the beginning of the world's conversion; for *this* is to be consummated by the judgments of God; and *He* begins where his people become powerless: "For the Lord shall judge his people and repent himself for his servants, when he seeth that their power is gone and none shut up or left" (Deut. 32: 36). Compare also Dan. 12: 7; and we learn the glorious events *there* mentioned shall be consummated only "when he shall have accomplished to scatter the power of the holy people."

OBITUARY.

Our dearly beloved brother Daniel Cogswell fell asleep Feb. 29th 1876.

He and I visited N. Y. City, partly to hear Moody and Sankey. He started for home Monday evening Feb. 21st, tired, but otherwise apparently in nearly his usual health; was taken with congestion of the lungs soon after starting, and barely had strength to reach his home.

Eld. Paton was telegraphed to attend the funeral, but was prevented by sickness in his own family; and hence it fell upon me to preach his funeral sermon.

The services were held in the Presbyterian church, that being the largest in Dansville. And our dear brother was so highly respected that all the churches were fully represented by both preachers and members; and the house was filled.

With a sad heart I tried to speak a few words from John 11: 35; but felt that circumstances demanded that brother Cogswel's faith should be vindicated. His *life* had been above reproach, and it was only his *faith*, not fully understood by his Luthern, Baptist, Presbyterian, Methodist, and even many of his Advent brethren, that had ever been called in question. I stood there to speak for him who could no longer speak for himself, and in support of what, as he had often expressed himself to me, was far dearer to him than his life. How could I refrain? Freedom to speak, and the opportunity to bring the outline, at least, of the great plan of redemption before the people of Dansville had offered. And ears that never before listened to such strange doctrine, heard of the differnt *ages*, and their *measure;* of the "living God, who is the saviour of *all* men, especially of them that *believe*." Of the "restitution of all things," already *begun;* and the conversion of the *world*, when "the kingdom is the Lord's, and *He* is the Governor anong the nations."

Never was there a better opportunity for presenting these views which so magnify the love of God for poor fallen humanity. And I trust that *our* great loss may, by the blessing of God, prove a benefit to others.

Brother Cogswell fell with the harness on; that we shall soon meet him clothed with immortality, is the earnest prayer of one who can truly say: Would to God that I had died for thee, O my brother!

ED.